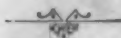


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B. F. Burkhead

# THE REVIEW.

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JULY, 1884.

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## THE IDEAL OF HOME AND FOREIGN MISSIONS.

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OUR Lord says, "As thou hast sent me into the world, even so have I also sent them into the world; and for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me" (John xvii. 18-20). It is our privilege to enter at once, by the open door of these utterances, into the interior of our Lord's ideas.

He speaks of missions and missionaries. Addressing his Father he says, "As thou didst *send* into the world." That was a divine mission with reference to a most necessitous field of missionary operation. He says, "As thou didst send *me* into the world." There was the ideal missionary to the world of mankind.

Yet other missionaries were required to carry on the great aggressive movement, which the ideal missionary inaugurated. They were required to "fill up that which was behind" of his "labors of love," and "that which was behind in his afflictions,"—the afflictions that were inseparably interwoven both with his love and with his labors. Hence it was that the great ideal missionary instituted a new mission, modelled after that of his

Father, and sent forth his apostles as his missionaries. "As thou didst send me into the world, *even so sent I them into world.*" The Savior speaks as if he had already moved in person out of the present into the future, and were looking back to the past. Hence instead of saying concerning his apostolic missionaries, "Even so *will I send* them," he says anticipatively, "Even so *have I sent* them into the world."

But these apostolic missionaries were not to be the last, who would spread themselves out on the field of the world. The work requiring to be done would not be finished, when their labors were drawing to a close. They were mortal, like other men. The generation to which they belonged, having replaced a generation that went before, would itself pass away, and another would come in its room. On the heroes of that generation it would devolve to "fill up that which was behind" of the apostles' labors and sorrows. And hence the Lord Jesus said to the Father, "But not for these alone do I ask, but for them also who shall believe on me through their word." His mind was looking forward to the results of the labors of the apostles, and, in these results, to the first of many successive relays of missionary workers. He was peering into the future, nearer and more remote. And, as he stood contemplating the consecutive relays of workers throughout the consecutive centuries, his great heart opened, with intensity of longing, toward his Father. He prayed; giving earnest expression to an agony of desire that nothing might impede the progressive subjugation to himself of the whole world. "I ask," says he, "that they all may be one, as thou, Father, art in me, and I in thee,—that they all may be one in us, that the world may believe that thou hast sent me." Our Lord saw from afar the danger of dissension among his disciples. He saw that such dis-



sension would involve disunion in missionary operations at home and abroad. He saw that disunion in missionary operations meant reduced efficiency all along the straggling lines of the sacramental host. He saw that such reduced efficiency meant the reduction of the numbers of those who would believe in his mission, and come under the purifying influence of his own and his Father's love. It meant, to many souls, a continuance in moral darkness. To others, a continuance in moral recklessness or religious indifference. To others still, a continuance in despair. Hence, the intensity of our Lord's longing for the union of his disciples, that at length, by the strength that is inherent in union, the whole world might be submissive in the obedience of faith.

It is but another aspect of this intense longing of our Lord for the union of his disciples, that he says in reference to the first band of missionaries, but no doubt with his eye looking forward to all their successors in the future, "And for their sakes I sanctify myself"—I consecrate myself—I am, all along the line of my mediatorial career, continually consecrating myself, "that they also may be consecrated in truth." Our Lord, with utter abnegation of selfism, consecrated all that he had, all that he was, and all that it was possible for him to be,—dedicating unreservedly all that was in the whole breadth of his being, to the prosecution of the mission with which his Father had intrusted him. He knew, however, that his self-consecration was not enough for the success of the missionary enterprise in the hands of his apostles and of all subsequent missionaries. Hence, after saying, "and for their sakes am I consecrating myself," he adds, "that they all may be self-consecrated in truth." It is a grand system of mutual co-operation that is needed; and when all Christian

missionaries in all mission fields, at home and abroad, become thus co-operative, and hence consecrated after the model of our Lord's consecration, then the bells of heaven may at once be set ringing, in jubilant peals, over the triumph of Christianity. The "consummation devoutly to be wished" will have reached its goal. "And there will be great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

We come back meanwhile from that bright time to come, in order to consider somewhat in detail:

Firstly, the aim with which the model mission was inspired.

Secondly, the ways and means employed by the ideal missionary.

And thirdly, the relation of the apostolic and all subsequent missions and missionaries to the divine ideals.

Turn we then to the first of the three topics—the model mission. It originated in the *mind*, or, to go farther into the interior of things, in the *heart* of the divine Father. That was the fountain, out of which there sprang, and out of which there still flows, in undiminishing volume, the river of the water of life. God *took* compassion on men, or, to put the case otherwise, and with more of nature's upwelling in the idea, God *felt* compassion for men. Hence his determination to send a missionary into our human world. It was a determination of pure benevolence. Therein was its goodness. Therein was its grandeur. Therein is its glory.

In the missions of political diplomatists and plenipotentiaries there is too often some selfish aim operating in the rear of the ostensible material of negotiation. But in the mission, devised by the divine Father in

reference to the human race, there was the utter absence of selfishness or selfism.

True, indeed, God, in virtue of his infinite excellency in nature and character, is infinitely worthy of infinite exaltation, by himself and by others, as the Being of beings "*for whom* are all things." But this infinite exaltation is not sought by him because his infinite selfhood is his own and not another's. If he could find a being in the universe nobler than himself, no doubt, in virtue of his infinite righteousness, he would at once, and without reluctance, do homage to that being. Not for a moment would he hesitate to take the second place in the universe. He is not capable of being actuated by a secret preference for his own selfhood *because it is his own*. God is infinitely disinterested, not infinitely absorbant. He is far more of a giver than of a receiver. It is his will, and his pleasure, as well as his nature to overflow in his benevolence and "do good" even "to all." His dearest name is Love, which, whatever else it is or is not, certainly seeketh not the things that are its own.

The Scripture leaves us in no doubt as to the nature of the aim with which the divine Father's project was informed and inspired. Dwelling in his own immensity, as the infinitely happy God, afar from the children of men, and yet near, he beheld them in their misery. Though bearing his own image, and possessing the capability of being happy, somewhat as he himself is happy, still, in not a single case, known to history, has the happiness been complete. In millions of millions of cases the unhappiness and wickedness have seemed or seem complete. Men and women everywhere, as we read humiliatingly in the first chapter of the epistle to the Romans, have been "filled with all unrighteousness, uncleanness, wickedness, covetousness, malicious-

ness"; they have been "full of envy, murder, strife, deceit, malignity"; "whisperers, backbiters, hateful to God, spiteful, proud, boasters, inventors of evil things, without obedience to parents, without understanding, without fidelity to covenants, without natural affection, implacable, unmerciful." Such are a few of the features of human character, which stood out conspicuously to the eye of the merciful One as he looked down. The world was full of woes, in consequence of the wickedness of men. There was unhappiness running into all the veins of human society. In almost every spot of the habitable globe was the human heart wrung into anguish in consequence of man's inhumanity to man. In every country without exception have men fought with one another like wild beasts, piercing the skies, when mutually mangled and maimed, with their expiring shrieks, and making the earth incarnadine with human gore. Even yet, in those very countries, where culture has not only blossomed, but fruited, and ripened,—even there standing armies are counted by hundreds of thousands of soldiers, while millions of money,—diverted from the industries that minister to health, to comfort, to increase of intelligence, to taste, and to things of beauty, which are joys forever,—are spent and squandered on the invention and production of the most efficient implements of destruction and slaughter.

Such is man, at the best estate to which he can be lifted up by ancient Greece and Rome on the one hand, and by modern heathenism on the other, with whatever thin veneering of Christianity, so called, its heart may be covered over. Such is man. Such are men.

The Lord has all along the ages been looking down and taking note. And the great book of his remembrance has been "written within and without with lam-

entations and mourning and woe." Unless the Lord himself should interpose, what can be expected from the roots of bitterness everywhere but the fruits of pessimism and despair? Men will no longer count it worth while to live.

But God has interposed, finding his opportunity in man's extremity. "Thou," says Jesus, "hast *sent* into the world." And, without any turning back of the eye in the direction of a selfish glory, his aim has been and is a thing of the purest benevolence; and it has resulted in the purest "labor of love." It is nothing less than to bring his own holy happiness within the reach of his human creatures. It is not his will that *any* should perish. He "will have *all men* to be saved,"—saved from their sins, and saved from the woes that are the natural and penal outcome of sins. Behold the breadth of his benevolent aim. Behold its depth, too. It has descended to the lowest levels of human society, with a view to humanize the inhumane and inhuman, so that everywhere on the earth men may be "kind one to another, tender-hearted, forgiving one another, and walking in love as God's dear children." He desires that every sword should be beaten into a ploughshare, and every spear into a pruning-hook, and that hand should be joined with hand, and heart with heart, to rid the world of disease, to put an end to the hunger of extreme poverty, and to extinguish all the other woes that are consequent on the infringement of the divine laws. It is his aim that men should love and live as brothers, following after whatsoever things are true, whatsoever things are seemly, whatsoever things are just, pure, lovely, and of good report. And, if there be any virtue and any praise,—these he desires to find in every human life, as also "comfort for all that mourn, beauty for ashes, the oil of joy for sorrow, the garment of praise for the

spirit of despondency." So lofty, so tender is the purely benevolent aim of God in the mission he devised.

Let us turn now to consider, in the second place, the ways and means employed by the great ideal missionary to carry out the aims of his Father. And, firstly, he entered intimately and entirely into the spirit of these aims. Imagine the initial scene. There was a hush in heaven. "And I heard the voice of the Lord, saying, Whom shall I send? and who will go for us?" The voice ceased, and, as its last echoes died away in the distance, there was once more "silence in heaven." It was "but for a moment." Expectancy stood on tip-toe. Every ear was eager. Then there sounded forth a full clear voice from the right hand of the majesty, "Lo, I come. In the volume of the book it is written of me. To do thy will I take delight." Who can realize, even when closeted in his richest "chamber of imagery," the joy that then rolled over all the hosts of heaven, who had so long desired to look into the deep things of God? It was like "a sea of glory."

By and by the grand ideal missionary "came." His presence on the scene was indispensable. He came without loss of time,—“in the fulness of the time.” He “emptied himself” and came. He came down, down into the world that was occupied by mankind, but that had been woefully abused and debased under a mysteriously usurping tyranny. He came, himself the rightful heir, the Prince Imperial of the universe. He came into his own domain, and stepped stoopingly into the nature, which, according to the aim of his Father, he desired to deliver and ennoble. He appeared “in fashion as a man.” He humbled himself still farther and appeared “in the form of a servant.” He came, not to be ministered unto, but to minister. That spirit



was part and parcel of the ways and means he employed to carry out the desire of his Father.

It is to be particularly noted that, after he came into our world, he did not take up his abode in some waste howling wilderness, and spend his days as a hermit, remote <sup>from</sup> in the haunts of men. Nor did he take up his position on some elevated pillar or "coign of vantage" in the architecture of society, and wave off the crowds that were surging around and jostling one another downwards. He did not tell them to keep at a distance from his person, because he was holier than they. Far other was his plan. He mingled freely with the objects of his Father's solicitude. He stretched out his hands and laid them on the leprous. He was found in the market-place. He was found in the courts of the temple and in the synagogues. He was found in the homes of the people, and at the tables of all classes. He was found radiating pure spiritual effluence, and radiant with pure spiritual influence, wherever men "did congregate." It was another of his wise "ways and means" to fulfil the aim of his Father.

It is noteworthy, besides, that while he did not avoid the society of the opulent and the cultured, yet he made his appearance among the humblest of those who were in the sphere of his missionary enterprise. He descended voluntarily to the lowest strata of society. Born among the poor, he grew up among the poor. He began his missionary ministry among the poor. He preached his own everlasting gospel to the poor. He chose almost all his apostles from among the poor. He worked with grand political instinct and wisdom from beneath upward, lifting the poor up toward himself. He knew well that it is among the poor, and by the poor, that the peculiar pinch and pressure of the world's dislocated condition is experienced. He knew well that

were it not for the presence of sin in the world, snatching all round and round for self, and in order to the pampering of self, there would be no extreme poverty, and thus no harsh friction of classes, perilling the complicated social machine. No wonder therefore that Jesus had intense compassion for the extremely poor. In this, as in so many other respects, his Father and he were one, for, in the bountifulness of the great Creator and Provider, there is far more than enough and to spare for all; and in the sympathy of the Son with the poor, we have a pledge that the time is on the wing, though it may yet be remote, when all honest labor shall be equitably and generously rewarded, and when, in consequence, all the difficulties that beset the perplexing problem of right and righteous remuneration for work, shall, by the logic of love, be satisfactorily solved. Then shall all mutual jealousies and antagonisms of rival classes, and all strikes, lock-outs, and other rude expedients to obtain one's own, or more than one's own, be numbered among the wonderful things that once were. In our great missionary's beautiful sympathy for the poor we find another of his ways and means for carrying out the aims of his Father.

Then he was, all round and round, "meek and lowly;" and that not merely by nature, but likewise by choice. Hence that was another of his ways and means.

And more; he ever went about "doing good," now preaching on the frequented shore, now praying on the solitary mountain slope, now teaching, or reasoning, or comforting, or feeding the hungry, or healing the sick, or enlightening the ignorant, or delivering those, who, in their spirits or their bodies, were the unhappy victims of influences inhuman or from beneath. All these varied labors and longings of love were among

his varied ways and means of operation. They were the arrows of the quiver with which he was equipped.

Then he was "full," not merely of "grace," but of "truth;" and of "truth," not merely as the ethical excellency of absolutely veracious witnessing, nor merely in addition as the sum of true ideas concerning both God and man, but likewise as the actual impersonation of the most significant shadows of former ages. He was the true prophet, the true king, the only one whose authority may be unreservedly trusted even when absolute, the true priest, the true sacrifice for sins, the true Propitiator and Propitiation, the true Light that lighteneth the way upward for every man that entereth into the world, likewise the true illuminated Way to the Father's house on high. No wonder that the great ideal missionary, consciously full of "grace" on the one hand and of "truth" on the other, made such frequent use, all through his ministry, of the first personal pronoun. No wonder that, without the least approach to a breach of humility, he spoke of himself as resolved to "draw all men toward himself." Such fullness of grace and truth, though rising into the inimitable, was part and parcel of the ways and means which he employed in his missionary career.

Another of his inimitable ways and means consisted in his wonderful invitations,—“wider than the sea,”—which he addressed to the sinful and the sorrowing; and which, the moment that the divine element in our Lord's personality is dropped out of sight, become utterly unaccountable. He took—in the fulness of self-consciousness—his position as in the centre of every group of men and women, and thus as in the centre of the whole human race, and lifted up his voice and said, “Come unto *me* *all* ye that labor and are heavy-laden, and *I* will give you rest.” “If any man thirst, let him

come unto *me* and drink." Immeasurably broad, immeasurably profound, immeasurably lofty must have been the self-consciousness of him who could, in calm reflectiveness, give utterance to such invitations.

Not less broad, not less profound, not less lofty was the self-consciousness that is unveiled to view in the reply that was given to the petition of his apostle Philip. You remember it: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen *me*, hath seen the Father; and how sayest thou then, Show us the Father?" In the mirror of the sonship of the Son was the fatherhood of the Father fully and clearly reflected and revealed, and the Son knew it. "No man hath seen God at any time; but the only begotten Son, who was and is in the bosom of the Father, he hath declared him," and he knew that he had. That too was part and parcel of his ways and means.

And still more important,—he was, from the commencement of his missionary enterprise to its consummation, engaged in coming under the sins of all mankind everywhere, and without distinction or exception, so as to suffer *by* them and *for* them. "He was wounded for *our* transgressions; he was bruised for *our* iniquities; the chastisement of *our* peace was upon him, that with his stripes *we* might be healed." A most gracious interchange. Our sins became his sorrows *and* his sufferings, till his heart broke, and his self-sacrifice was complete. It was finished. "It is finished." It is the wonder of the whole intelligent universe. "He knew no sin," says Paul. "He was Jesus Christ the righteous," says John. "We were his sins," says Luther, "and he is our righteousness," The sins were completely covered by the righteousness, for the righteousness, as righteousness, is greater than all the sins as

sins. And hence, though the pardon of defiant transgressors is always a difficulty in moral governments, yet within the lines and limits even of the perfect moral government there is a place for forgiveness. "God so loved the guilty world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation of our sins." In the accomplishment of this propitiation, the ground or meritorious cause of forgiveness, the ideal missionary appears in all his glory as the ideal Mediator and Savior.

We ascend no higher in our consideration of the ways and means employed by the great ideal missionary. We cannot. We have reached the consummation of his work, and the highest pinnacle of moral grandeur.

But for the very reason that the model mission culminated in the glorious propitiatory death of the ideal missionary, its function as a mission became fulfilled, and room was made for the second great missionary enterprise with its peculiar complement of apostles or missionaries. They had, as far as was practicable, to take the Master's place on the mission-field, and to carry on the work he had inaugurated, "filling up that which was behind" in his labors and afflictions. Hence he, as it were, invites us to step forward with him in time, till, in imagination, we could suppose that, as a historical fact, he was crowned and seated at the right hand of the Majesty. Stepping thus forward we listen to him as he complacently says, "As thou didst send me into the world, *even so have I sent them into the world.*"

We are thus launched into the third part of our missionary theme,—the part which concerns the relation of the apostolic and all subsequent missions and missionaries to the divine ideals.

One point is certain. As it was our Lord Jesus, who was himself the founder of the second great missionary enterprise, the aims inspiring that enterprise must have been in exactest accord with the aims inspiring the project of his Father. The aims of both Father and Son had been before in absolute identity; and there would not, and could not be divergence now. The Father's heart was beating its own peculiar time in the bosom of the Son. The Son's heart was throbbing, pulse by pulse, in the bosom of the Father. The Father and the Son were ever "one" in ethical peculiarity of aim. Thus the Son's mission was, as the Father's had been, a project of pure benevolence. It was absolutely disinterested, with not a single crook, or sway, or bend in the direction of self as self, throughout the whole length of its immeasurable line, going out from everlasting to everlasting. Its aim was to save sinners from their sins, their inhumanities, their woes.

Another point is certain. It has been within the reach of every Christian mission that has ever flourished, and it is within the reach of every Christian mission that now exists, *to cultivate and cherish an exact accord with the aim which animated and informed the mission of our Lord*. It was in the bosom of *our* humanity as, well as of *his own* divinity that he framed and modelled his aim, so that we *can* get near him in the ethical peculiarity of his project. Here, at least, the disciple may be as the Master, the servant as the Lord. And it is greatly to the honor of our modern Christian missions, that the very terms *missions* and *missionaries*, which, in their linguistic nature have indifferently a handle for the left hand, as well as a handle for the right, have won for themselves when used absolutely, a presumption of disinterestedness.

Another point is certain. The ways and means of



the great ideal missionary, though in part inimitable, may yet be all made use of by all Christian missionaries. All Christian missionaries may, like the great ideal missionary, be disinterested. Like him they may be sympathetic. They may come near, like him, in heart and spirit and person, to the poor victims of guilt and misfortune, who are the objects of his own and his Father's solicitude. They may seek, like him, not to be ministered unto, but to minister. Like him, they may be "meek and lowly." Like him, they may be habitually going about doing good,—preaching, teaching, admonishing, counselling, warning, sympathizing, and even helping much, directly or indirectly, to heal the sick, to feed the famishing, to clothe the naked, to cleanse the impure. They may, like him, take a lift of the load of the sins that are accumulated on men's hearts and consciences, and give some relief and ease to multitudes of poor burdened spirits, perhaps consciously crushed down into the dust, or if not consciously, then all the more wofully crushed, and all the more pitifully sunk into the mire. Like him, all missionaries can abound in prayer, opening up, day by day and night after night, their spirits to be filled out of the infinite fulness of the Father. While Jesus was himself "the true Light of the world"—"flushing the eastern skies," he said to his missionary ministers who magnify their office, "I am the Light of the world." They arise like luminaries on the work, shining by reflecting his light. So like are they to Jesus. So far may the disciples and the servants be like the great Master working on parallel lines, and making use of his ways and means for "opening the eyes of the blind, turning them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ."

Even when it is utterly impossible to do as Jesus did, as when, "in solemn loneliness," he bore the sin of the world and made propitiation for it, still it is permitted to all Christian missionaries, from age to age, to take their stand by the side of the cross, and, pointing aloft to the crucified one, to exclaim, *Look, ye human brothers, the sight is glorious! Lo the Lamb of God bearing, and bearing out of the way, thy way, my way, the way of every man without exception, the sin of the world! Look and live. Believe on the Lord Jesus Christ and be saved.*

Taking again the same position at the cross, why should not the humblest of the humble be a "voice," even though only a "still small voice," to all around? Why not be the echo of the sweetest voice that ever thrilled in ear or heart? Why not make use of the most gracious invitation, that ever dropt like cool and kindly balm on human consciences inflamed, and human hearts excoriated—"Come unto *me* all ye that labor and are heavy laden, and *I* will give you rest."

Yet only one other point would I single out and signalize. It is a very great and grand privilege to be linked on, as workers, to some disinterested missionary enterprise. That privilege was conferred, in the first place, on the personal pupils of our Lord, called by him his *apostles* or *missionaries*. They were sent forth, tentatively at first, two by two, but afterwards in the full plenitude of equipment and authorization, when he said to them, "Go ye into all the world, and preach the gospel to every creature—disciple all the nations, teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even to the end of the world."

The same privilege substantially, has descended to multitudes of apostolic successors, who, feeling smitten

with irrepressible longing for this missionary ministry, have found their fitting place in one or other of the relays of laborers, at home or abroad.

Great is the privilege, and great is the honor of those, who, one in aim with all true members of the sacramental host, one in aim with the glorious company of the apostles, one in aim with the divine Son himself, and also with the divine Father, are at this moment on the mission field, "filling up what was behind" in the work of their precursors, and laboring to get men and women won and weaned from wickedness and woe.

Great, too, is the privilege and honor enjoyed by those, who, in these days of the subdivision of labor, remain at home in their shops, their workshops, their counting-houses, their warehouses, their factories, and yet, on a principle of representation, somewhat analogous to the principle of relays, can and do maintain by their liberality, the respective missionary enterprises, that are manifestly, though no doubt with accompanying human imperfections, filling out the aims of those two infinite hearts in the universe, the heart of the divine Savior, and the heart of the divine Father. If there be truth in the fundamental principles of moral science, and thus in the fundamental principle of theology, such enterprises are among the purest, the wisest, the best, the noblest institutions of the age. Happy is the man who, to any degree, helps them on to continuous achievement in progressive inward development and outward usefulness and success. Peculiarly happy is the man, who, with full hand and full heart, holds out both to the great Savior, and says self-consecratingly, *Behold, I and mine! To me to live is Christ.*

JAMES MORISON.

## THE WORK OF THE HOLY SPIRIT UNDER THE OLD TESTAMENT DISPENSATION.

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### CHAPTER III.

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#### THE TABERNACLE OF DAVID.\*

MUCH has been written on this subject, but the writers have not been fortunate in their efforts at explanation. In the ninth chapter and eleventh verse of Amos is contained the following prophecy: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." The fifteenth chapter of Acts contains an account of the first Presbytery that was constituted under the Christian dispensation, when "the apostles and elders came together for to consider of this matter." The question to be considered was, *whether the Gentile converts were to be circumcised and required to keep the law of Moses*. Peter spoke to the question, stating that the Gentiles had received the word through his preaching, and that the Holy Ghost had been given unto them. Then Barnabas and Paul declared "what miracles and wonders God had wrought among the Gentiles by them." After these James said: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name, and to this agree the words of the prophets; as it is written, "After this I will return, and will build

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\*For material aid in making up this chapter I am indebted to "The Harmony of the Divine Dispensations," by George Smith, F. A. S.

again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." St. James was an inspired interpreter. He applied the prophecy to the calling of the Gentiles and to giving the Holy Ghost to them. Any true interpretation, therefore, must conform to this leading thought given by St. James. The commentators seem disposed to make the "tabernacle of David" mean "the house or royal residence" of David; and this would represent the kingdom of David. Rebuilding, then, would mean the restoration of glory and splendor to the royal house of Israel. Such an interpretation of the prophecy may be true in part, but it certainly fails to reach the core and bring out the full meaning. In Isaiah ix. 7, the prophet says of Christ: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." And in Luke i. 32, concerning Christ it is written, "And the Lord God shall give unto him the throne of his father David." Christ is here presented as the son of David. David was a personal type of Christ; and as he sat in triumph on the throne, as king of the visible Israel, so Christ, a lineal descendant after the flesh, sits on the throne as king of the spiritual Israel. But the tabernacle of David is a different thing from the throne of David. Sitting on the one and rebuilding the other both belong to Christ: the former referring to the dignity and power pertaining to him, and the latter to the work carried on by him through the Holy Ghost.

It may assist in understanding the tabernacle of David, first to refer to the history of the Mosaic tabernacle. This, after the Israelites passed over Jordan into the Promised Land, was first set up at

Gilgal, near Jericho. Here it remained seven years, and was then removed to Shiloh (Josh. xviii. 1) in the tribe of Ephraim. For about three hundred years, until the high-priesthood of Eli, the tabernacle contained the ark of the covenant in the most holy place. When Eli was old a battle occurred near Ebenezer between the Israelites and the Philistines, in which Israel was routed and about four thousand men lost (I. Sam. iv. 2). After this defeat the elders of Israel said: "Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies." This the people did, and the two sons of Eli, Hophni and Phinehas, went with the ark. No one thought that the ark would be separated from the tabernacle longer than the time necessary to make the battle with the Philistines. But the result was far otherwise. The ark never returned to its place in the Mosaic tabernacle. For in the battle that ensued Israel was fearfully beaten, and lost thirty thousand men. "And the ark of God was taken, and the two sons of Eli, Hophni and Phinehas, were slain." Eli was unable to survive the loss of the ark, and the new-born son of Phinehas was named *Ichabod*; for "the glory is departed from Israel." Henceforth, until the completion of Solomon's temple, the ark and the Mosaic tabernacle traveled different roads and were in separate places. If we follow them as they were borne from place to place, the tabernacle will lead us finally into the temple by one way, and the ark will lead us by another way into the tabernacle of David and thence into the temple.

#### THE WAY OF THE TABERNACLE.

From Shiloh the tabernacle of Moses went to Nob. At least that is the place where David "entered into the house of God, and did eat the shew-bread." Gibeon,



however, was the main place at which the tabernacle was set up after leaving Shiloh. Nob and Gibeon were near together, and both were close to Jerusalem. Gibeon was built upon a hill about five miles north-west of Jerusalem. At the first division of the land it was given to Benjamin, but afterward it fell by lot to the Levites (Josh. xviii. 25, and xxi. 17.) In I. Chronicles xxi. 29 it is written, "For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon." Regular service of sacrifice and offering, as required by the law (unless there was some omission of ceremony on the day of atonement on account of the absence of the ark), was kept up at the tabernacle until Solomon had completed the temple. Then he and the elders of Israel "brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle. These did the priests and Levites bring up." The ark was put in "the most holy place, even under the wings of the cherubim." The tabernacle was stored in some other part of the building, and both most likely were lost when the temple was destroyed by the Babylonians.

#### THE WAY OF THE ARK.

The ark was carried by the Philistines and placed by the side of Dagon, in the house of Dagon. The idol Dagon was made to do honor to the ark, and the Philistines of Ashdod were sorely afflicted for their insolence. They said: "The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god." Accordingly the ark was sent to Gath; but "the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great." Then they

sent the ark to Ekron. But the Ekronites, knowing the trouble brought upon the other towns by the presence of the ark, rose up and protested against its remaining with them. After the ark of the Lord had been in the country of the Philistines seven months, "they called for the priests and diviners, saying, What shall we do to the ark of the Lord?" These authorities in religious matters directed the people to "make a new cart, and take two milch kine on which there hath come no yoke, and hitch the kine to the cart, and bring their calves home from them; and take the ark of the Lord, and lay it upon the cart; . . . and send it away." This was done; "and the kine took the straight way to Beth-shemesh," and the Philistines watched the movements until the ark had passed the border of their own land. Beth-shemesh was a town of the Israelites; and the ark, guarded not by human hands, was thus restored to its own people. It was the time of wheat harvest, and the people of Beth-shemesh were reaping in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it." They took the wood of the cart and offered the kine as a burnt offering unto the Lord. The Levites took down the ark and the coffer containing the trespass offerings from the Philistines, and set them on a great stone—the "stone of Abel." Here, as on many other occasions, curiosity was excited and led to imprudence. The people opened the ark and looked into it, and for this disregard of the sanctity of the ark and its contents the Lord smote of the men of Beth-shemesh "fifty thousand and three score and ten." On account of this severe judgment, so great a fear came upon the remainder of the people that they sent messengers to the inhabitants of Kirjath-jearim and begged them to come and carry away the ark. "And the men of Kirjath-jearim came and fetched up the ark of the Lord,

and brought it into house of Abinadab in the hill, and sanctified Eleazer his son to keep the ark of the Lord" (VII. 1). The ark remained at that place nearly one hundred years. It was there twenty years before the great reformation began under the preaching of Samuel. When David had consulted with the people as well as with the leaders, they went up to "Baalah, that is to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the Lord." The ark was put upon a new cart drawn by a yoke of oxen, and Uzzah, one of the drivers, "put forth his hand to hold the ark; for the oxen stumbled." He, too, had forgotten that the ark was too sacred to be touched by an unsanctified hand, and his forgetfulness cost him his life. Because God smote Uzzah for his rashness, David became afraid to proceed with the ark, "but carried it aside into the house of Obed-edom, the Gittite." The ark remained there three months, "and the Lord blessed the house of Obed-edom, and all that he had."

Afterward David "prepared a place for the ark of God, and pitched for it a tent." He said, also, "none ought to carry the ark of God but the Levites." So he took them and the master of song with the singers, all clothed according to the law, and they brought up the ark with great demonstrations of joy, "and set it in the midst of the tent that David had pitched for it." In that tent it remained some thirty-five years. When Solomon had made ready for it he took the Levites and all the representatives of Israel and carried the ark and put it into the most holy place. It still contained "the two tables which Moses put therein at Horeb" (II. Chron. v. 10). The tabernacle of David was called a *tent*, and he is said to have prepared this purposely as a place for the ark. For many years the ark had wandered, and part of the time it had been in the hands of

the enemies of Israel. But God had watched over it, and it had passed through all its migrations unharmed by lapse of time, by the hatred of foes, or by mistaken zeal of friends; and now it returned, and was borne by the appointed Levites, amid the sound of instruments and the joyous shouts of the people, into the city of David and into the tent which he had pitched for it.

In this connection several things are worthy of notice:

1st. The folly of the elders of Israel in taking the ark to the field of battle was severely rebuked in the complete overthrow of their army, and the capture of the ark, by the Philistines. They evidently thought that God would protect the ark, and thereby save them from the enemy. Somewhat like pretended Christians in all ages, they sought to shield their wickedness under the protecting purity of the ark of God. The lesson was a sad one, and ought to have been instructive.

2nd. The pride of the Philistines was humbled. They had thought that their god would prove himself superior to Israel's God, and thus the triumph would be complete. They soon learned otherwise; and sought even with trespass offerings to remove from them the heavy hand that constantly attended the ark.

3rd. The ark was holy. It contained a sacred treasure. Its lid was the mercy seat, whereon the Lord had manifested his presence while the ark remained in the tabernacle. The people of Beth-shemesh acted rashly when they undertook to raise that lid and to look into the ark. That act was a presumptuous rushing into Jehovah's presence. He had directed Moses to place the two tables of stone in the ark, and by the symbol of his presence he had kept them under his care. No man was permitted to touch or look upon these stones. According to the law none, save the high priest, could

enter the room in which the ark was kept, and he only once in the year, on the great day of atonement. Then he only sprinkled blood round about the ark, having no permission to look within. It is no wonder, then, that the Lord became angry and smote the men of Bethshemesh when they dared to break through all legal restrictions and gaze upon holy things.

4th. At Kirjath-jearim the ark was of great advantage to the people. By it their minds were turned away from their idols and towards the true God. They knew the law, and that it required them to keep away from the service of other deities and to serve the living God. Samuel came among these people also, and preached to them, saying: "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord and serve him only." They repented of their sins. "And all the house of Israel lamented after the Lord." And when Samuel had preached to them and exhorted them, they made confession of their sins and said: "We have sinned against the Lord." Also they begged Samuel to pray for them, that the Lord might forgive them and deliver them from their enemies. Samuel did so, and offered sacrifice according to the law. The Lord accepted the offering, heard the prayers, and gave to Israel a great victory over the Philistines. Did all this occur without any influence of the Holy Ghost? Do men lament after God, make confession and beg the intercessions and prayers of the godly in their behalf, without the warning and drawing of the Spirit? Surely that was a time of the out-pouring of the Holy Spirit, of a turning unto God, and of a genuine revival of religion.

The size, shape, or material, of the tent which David pitched for the ark, cannot be determined from the his-

tory. One thing, however, is almost certain, viz. : that it contained but one room. The Mosaic tabernacle had two rooms ; one was called the holy place, and the other the most holy place. In the second room, behind the vail, was the place for the ark. In the tabernacle of David there was no dividing vail. No one part of the tent was more holy than another, and the ark was set "*in the midst of the tent.*" This arrangement at once indicates that the form of worship to be observed in this tent would differ somewhat from that in the Mosaic tabernacle. The law expressly directed that the ark should be put into the most holy place, where it would be shielded from the view of all worshippers except the highpriests. But in David's tent the ark was placed in the central part, so that every one who entered the tent could look directly upon it. The rich and poor, high and low, preacher and people, all seemed to be possessed of equal advantages in their approach to the mercy seat. Neither was there any wall of partition around this place of worship to fence off unfavored classes of people. The way to the ark of God was open even to the Gentile. As a dedicating service for David's tent "they offered burnt sacrifices and peace offerings before God." This, however, does not appear to have been repeated as a part of the regular service. A few miles away, at Gibeon, sacrifices and offerings, and other legal requirements, were attended to at the tabernacle of Moses. "And Zadoc, the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt offerings unto the Lord upon the altar of the burnt offering continually, morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel" (I. Chron. xvi. 39, 40). In the fourth and thirty-seventh verses of the six-



teenth chapter of First Chronicles there is contained a statement of the ministers and the kind of service that were appointed for the tabernacle of David. "And he appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel: so he left there before the ark of the covenant of the Lord Asaph and his brethren, to minister before the ark continually, as every day's work required." These passages leave no room to doubt that regular service was kept up at both tabernacles. At the Mosaic, the requirements of the law were constantly observed, while a new order of service was introduced at the tabernacle of David. The question might reasonably be asked, *Why did David not put the ark back in its place in the Mosaic tabernacle?* A man would need to be wise above what is written before he could fully answer the question. It is enough to know that David understood what he was doing, and he evidently had the approval of the Lord in establishing a new order of worship, while at the same time he maintained the old. Some of the points of difference are here shown:

1. *The ministers.* The priests were the ministers at the Mosaic tabernacle, and the Levites were appointed to direct the service in the tabernacle of David. The Levites, by a peculiar rite, were separated from among the children of Israel, and were wholly given to the Lord. "Instead of the first born of all the children of Israel have I taken them unto me" (Numbers VIII. 16). Their duties were "to wait upon the service of the tabernacle of the congregation," "to keep the charge," and to carry the ark of the covenant in the journeyings of Israel. In the service at the tabernacle of David no priest had any part, except the two appointed to blow the trumpets for the assembling of the peo-

ple. The Levite was the minister, and the people came directly before the mercy seat without the intervention of a priest. "Every one of them in Zion appeareth before God" (Ps. lxxxiv. 7). This was something new in Israel. The Levitical minister was not authorized to fill the office of priest in the way of offerings and intercessions, for there was no priestly office to be filled in the worship at this tabernacle. The Levites kept charge of the ark and the tent, and were leaders in the worship.

2. *The kind of service.* The Levitical ministers were appointed "to record, and to thank and praise the Lord God of Israel." It would be a matter of some difficulty to ascertain the sense of this passage, if inquiry should be limited to the verb *to record*. It may include the idea of keeping all the accounts and records necessary in carrying forward the business and service of the tabernacle. But the Hebrew word translated "to record" means *to remember, to bring to remembrance, to cause to remember*, and the corresponding word in the Septuagint version means *to lift up the voice*. From these definitions the sense of the word becomes intelligible. The Levites were well versed in the law, and they made and kept copies of the sacred writings. In their daily service, therefore, they read the Scriptures, and brought to the attention of the people God's gracious dealings with the children of Israel. His covenant mercies, his protecting care, his judgments, his promises, and all the instruction given by him to Moses, were matters of great interest, and of which the Levites constantly reminded the people. And then the ministers lifted up their voices; that is, they spoke aloud, they commented on the Scriptures, and exhorted the people to diligence and fidelity. That kind of service was simply preaching the gospel. In the fortieth Psalm it

is written, "I have preached righteousness in the great congregation: lo, I have not refrained my lips. O Lord, thou knowest." This, then, is the history of the origin of ministerial expository preaching. David, king of Israel, under the inspiration of the Holy Spirit instituted and established *preaching the Word* as a means of instruction, and as a part of the public service of the sanctuary. Why may not this be considered as also the origin of the particular form of service common in the synagogues several hundred years later? Biblical history fails to give the beginning of the synagogues themselves, but in the time of the Savior's ministry they were scattered over all the Jewish country. Public service in them consisted, mainly, in reading the book kept for that purpose, commenting upon the Word, and teaching the people; being in this respect similar to the service in the tabernacle of David. In both places also the worship was entirely separated from any of the sacrificial offerings required by the law.

Another feature of the worship at David's tent, in which the Levites were to take the leading part, was "to thank and praise the Lord." This was done chiefly through the singing of Psalms. The ark was brought to its place under David's direction, and its transfer was accompanied by singing, and shouting, and with harp, psalteries, and trumpets; all demonstrating excessive joy upon the part of the people. Then first David delivered into the hands of Asaph, the chief singer, the one hundred and fifth Psalm, which is full of declarations of thanks and praises to the Lord. It was prepared for the opening service at the tabernacle, and was sung by Asaph and others on the day of the dedication. Many other Psalms were used in the regular daily service. More than one-third of the whole number in the book of Psalms are directed "to the chief musician." Who

was the chief musician, if he were not the leader of song in the public service at David's tabernacle? Before this, on special occasions, odes had been composed and sung in honor of Israel's God,\* but as a part of the daily service at the sanctuary song had not been known. Music, therefore, both of voice and instrument, which so much distinguished religious services at the tabernacle of David, was something new in the history and experience of the people. The hymns and Psalms used in their worship were afterwards known as "the songs of Zion;" and in order that the music might not be neglected, the Levites appointed to that part of the service were relieved from other duties. King David attached so much importance to this feature of the public worship, that he set apart four thousand who were to give their attention entirely to sacred song. This number was sub-divided into twenty-four classes, so that always a fresh and vigorous choir was ready with song and sound of cornet, psaltery and harp, to stir and cheer the hearts of the people when they assembled to do honor unto the God of Israel. Surely it would not be wrong to suppose, that, on some occasions when the choir had well rendered in music some of those grand thoughts given in the Psalms, all the hosts gathered on Zion's hill, with hearts full of praise, would catch the spirit of the song, lift up their voices, and as the sound of many waters shout the grand acclaim—"PRAISE YE THE LORD."

When Solomon carried the ark and the Mosaic tabernacle and put them into the temple, the two kinds of service were there united; the sacrifices and offerings according to the law were duly observed, and the spirit-

\*The song of victory by Moses and the children of Israel, Ex. xv; the song of Israel, Num. xxi. 17; Moses' song, Deut. xxxii; the song of Deborah and Barak, Jud. v; Hannah's song, I. Sam. xi; David's song, II. Sam. xxii.

ual worship from David's tent was henceforth a prominent feature in the temple service, so that day by day thanksgiving and praise were offered—

"Amid the temples pomp, when the high priest  
Clad in his robe pontifical invoked  
The God of Abraham, while on the lute and harp,  
Cymbal and trump, and psaltry and glad breath  
Of tuneful Levite, and the mighty shout  
Of all our people, like the swelling sea,  
Loud hallelujahs burst."

I have been thus particular in tracing the history of the tabernacle and the ark, in order to show that God never forsook the ark until he gave up the temple with its splendid treasures, to Nebuchadnezzar for destruction. Also to show that the worship at David's tabernacle was of a spiritual and not of a sacrificial character. A few passages from the Psalms will illustrate this view of the matter. Psalm XXVII. 4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Psalm XLII. 2: "When shall I come and appear before God?" Again, LI. 16: "For thou desirest not sacrifice; else would I give it." David here expressed a desire to dwell in the house of the Lord, and to behold the beauty of the Lord, all the days of his life. What house of the Lord did he mean? and what temple did he have in view? The Mosaic tabernacle and the one which he had pitched were all that could in any sense be styled houses of the Lord. It requires no studying to determine which of these David regarded as the place where he could behold the beauty of the Lord. The visible beauty of the Lord was resting on the mercy seat beneath the wings of the cherubim. Here David desired to come and worship God in spirit and in truth. The Holy Spirit inspired the Psalmist, and rejoiced the hearts of others when they came into Jehovah's presence

with thanksgiving and praise. Spiritual worship and spiritual joys have been in all ages the result of the presence and power of the Holy Spirit.

The worship, being spiritual and rendered without the intervention of a priest, was typical of the worship to be rendered under the Christian dispensation. "Thou desirest not sacrifice," said David; and yet priests were ministering daily at the Mosaic tabernacle, then at Gibeon, and offering all the sacrifices required by the law of Moses. That declaration was prophetic. It looked forward to the time when the shedding of blood for remission of sins should be finished in the sacrifice of the Lamb of God; when the priesthood, too, should cease on earth as Christ the great high priest passed through the vail, and when the worshippers could come directly before God and make their offerings of praise and prayer and thanksgiving. Hence it was that the prophet, looking backward to the tabernacle which had fallen down, and forward to the spiritual character of service under the Christian dispensation, cried out, "I will build again the tabernacle of David, which is fallen." St. James, an inspired interpreter, teaches that the pouring out of the Spirit upon the Gentiles, with the other advantages of the better dispensation, was the rebuilding of David's tabernacle. It, therefore, was the type of what the Church was to be after Christ. It was the shadow, and the Christian dispensation is the substance. It was a light issuing from the Sun of Righteousness, and thrown forward a thousand years ahead of his glorious day. Thus the gospel, with its simplicity and purity, its spirit and power, was made to lap over on the law and illumine the grand idea of the unity of the plan of redemption.

The Church is called *Zion*. This term is applied to it both before and after the incarnation. Isaiah, after



prophesying of the coming and character of the Messiah, says (xii. 6): "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Whence came this name? It comes from Mt. Zion, on which the tabernacle of David was pitched. Solomon's temple was built on Mt. Moriah. In that were contained the wealth, power and glory of the kingdom of Israel. Political craft, priestly pride, and pious devotion, strongly blended, all contributed to make Mt. Moriah and its splendid temple one of the wonders of the world. But Moriah was a place of sacrifices, and these were to have an end. Sacrifices were typical, and when the anti-type had come the types were no longer needed. Spiritual worship, however, was neither typical nor temporary. Its propriety is perpetual. Therefore, it was reserved for the hill of Zion, honored with the tabernacle of David, to give the name to the Church. There the songs of Zion were an essential part of the public service. Full of thought as well as feeling, inspired by the Holy Ghost, and uttered in the measured strains of music, they were well adapted to the offering of that praise which all the people were called upon to render to the Lord. The name of the place became intimately associated with the character of the worship; and as worship there was of the same kind as that which should characterize the Christian dispensation, it bore the name along through the centuries intervening before the Savior's coming. Then, when typical observances ceased and spiritual worship was declared to be the only sort acceptable unto God, the prophecy of Amos received its fulfillment, and the rebuilt tabernacle was realized in the fuller development and brighter glory of Christ's spiritual Church.

F. R. EARLE,

## ATHEISM: ITS ABSURDITIES, INCONSISTENCIES, AND EFFECTS.

THERE are a few persons in the world who deny the existence of God. These, in order to maintain the position they have taken, must accept absurd conclusions as established truths, practice inconsistency in thought, reason, and life, and, should their views be universally accepted, would entail upon mankind a most deplorable state of things.

I. *The absurdities of atheism.* The creed of the atheist (if one who professes to believe nothing can be said to have a creed), is a bundle of absurdities. This becomes obvious when we consider a few of their assertions.

(1). One class of atheists declare, yet without any attempt at proof, that the world is eternal; that it has existed in its present form from eternity. If this be true, how old must be these hills and mountains which rise before us in silent, solemn grandeur? Take the grains of sand found upon our sand beach, and let each grain represent a century, and when all these centuries have past eternity will but have just begun. Multiply this vast number by itself, and then that product by itself, forming a number of centuries absolutely inconceivable by the human mind, and we have but begun to consider eternity. Let us look back a few years and see whether or not time has made any change in the world. We learn that a few centuries ago the valleys of such rivers as the Mississippi, the Indus, the Ganges, the Congo, and others, were a part of the ocean

bed. But we need not go to Asia, nor Africa, nor even east of the Rocky mountains to find our illustration. Let us look to our own beautiful *Arroyo* valley, and, examining it in the light of geological science, we shall find that once, instead of being a tangled and impenetrable *monte*, or, under the potent touch of human enterprise, the famous "bean-patch" of the State, it was a cosy little bay, and that the waves of ocean once washed the now buried bases of these hills which surround it. Neither need we go back farther than our own recollection will carry us. There are many here who remember the *Arroyo* as a little stream, whose crossing required no bridge, nor hardly necessitated the wetting of a horse's feet. If these changes have occurred in a few years or a few centuries, what must have been wrought by the same forces in an infinite number of centuries? Eternity would certainly have witnessed the Sierras, the Rockies, and other mountain systems pulverized into sand, and the whole mass washed into the sea. What then can be more absurd than the theory that the world has existed from eternity in its present form?

(2). Another class of atheists assert that everything came by chance. This theory is evidently absurd. The alternative of design is chance. But what evidence can be adduced that pure chance, even on the smallest scale, exists in the universe? None whatever. The proving of the existence of chance involves the *disproving* of the existence of design. Prof. Huxley, in his *Critiques and Essays* (p. 305), forcibly expresses the absurdity of dogmatically denying the existence of design in nature. Hear him: "The more purely a mechanist the speculator is \* \* \* \* \* the more completely is he at the mercy of the teleologist" (one who attributes the existence of things to a final great first cause), "who can

always defy him to disprove that the primordial molecular arrangement was not intended to involve the universe." So absurd is the theory of chance that it involves, first, the practical impossibility of proving the existence of chance and the non-existence of design in the universe, and, secondly, the logical impossibility of proving a universal negative. Even John Stuart Mill, who tried to be an atheist, testifies of the evident existence of design, and the impossibility and absurdity of the theory of chance. "The molecular combination of organic elements, called the eye, had, in every instance, a beginning in time and must, therefore, have been brought together by a cause or causes. The number of instances is immeasurably greater than is, by the principles of logic, required for the exclusion of a random concurrence of independent causes, or, speaking technically, for the elimination of chance. We are therefore warranted, by the canons of induction, in concluding that what brought all these elements together was some cause common to them all; and, inasmuch as the elements agree in the single circumstance of conspiring to produce sight, there must be some connection by way of causation between the cause which brought these elements together and the fact of sight. The natural sequel of the argument would be this: Sight, being a fact not precedent but subsequent to the putting together of the organic structure of the eye, can only be connected with the formation of that structure in the character of a final, not an efficient cause: that is, it is not sight itself, but an antecedent idea of it, that must be the efficient cause. But this at once marks the origin as proceeding from an intelligent will." (*Essays on Religion*, p. 171).

I have given the conclusions of Huxley and Mill because they were both professed atheists and no one can

say that they were governed by their religious convictions and feelings. They were never troubled with anything of the kind. In fact their conclusions were in opposition to the wish of their hearts, but as masters of philosophy and logic they could not evade them.

The conclusion of the celebrated pagan and Epicurean philosopher, Cicero, is very similar and, if not so strong, is very forcibly expressed. He says: "I would as soon believe that the Iliad of Homer was written by shaking letters together in a bag as that the universe arose out of blind chance." The former, certainly is the more likely to occur; but both are extremely absurd.

The necessity of a final first cause has been unequivocally expressed by the most profound scholars that have ever lived. But as long as men persist in looking within, to their own hearts, depraved, deceitful, wicked, they will fail to see God, Him who is perfect in holiness; but when they look without they will find Him everywhere. The whole earth will announce its Maker, and, if they still refuse their assent, their own corrupted heart will be the only thing which does not proclaim "There is a God."

(3). The preceding are the principal of the atheistic theories; but atheists have presented other theories of minor importance, but all are equally absurd. We may notice some of them.

(1). The "*endless series*" theory. How absurd to talk of an endless series, one end of which is forced upon our view! If we saw a chain hanging from a tree would we not know that it was supported by one of the branches? If our vision was obscured or was too weak to enable us to see the upper end, and the independent support, would it be a mark of intelligence for us with

one end in our hand, to say: Here is an endless series of links? Certainly not.

(2). The *nebular hypothesis* and the *protoplasmic* theory. The nebular hypothesis accounts for the existence of the universe by saying that all was once a chaotic mass of matter in a gaseous state, and that from this have been developed by the agencies of heat and motion, the sun, earth, and all the heavenly bodies. This hypothesis is not necessarily atheistic. We may accept it and still be unwavering in our belief in the existence of God who created the nebular matter and endowed it with such wonderful forces. But atheists accept it, and when pressed to account for the origin of nebulae talk of the *eternity of matter*, which we have shown to be absurd, and of the *latent forces of matter*. There are latent forces in matter, but the whole history of physics fails to record an instance of their slightest movement save as operated upon by external forces,—forces not latent. According to the principles of natural philosophy, if the universe once existed in a gaseous nebular state, it would have forever existed in that state had it not been acted upon by an external force. By the theory of the *protoplasm* atheists attempt to account for the existence of life, animal and vegetable upon the earth. Protoplasm come from a Greek derivative *protoplastos*, which means “first formed.” Protoplasm then was formed. *Was formed*, as a verb, denotes an action past. Who performed that act of formation? A question no atheist can answer.

The theory of evolution is so near akin to this that it may properly be noticed here. The theory of the evolution of the higher forms of life from the lower is familiar to all. But if we accept the theory (and some theists have done so without shaking their faith in God), we must—since evolution means the act of evolving,—



look for some power outside of all species to perform that act. The great and unanswerable difficulty with all these theories is the fact that the conditions, described as primordial and so self-potent in their combinations, are now in existence; yet their potency in world-forming, life-giving, and species-evolving fails to appear. Astronomers have long been looking upon just such nebulae as we are told the universe came from, but centuries have passed and not a change has been discovered. But still worse for the famous hypothesis was the appearance in 1876 of a bright star in the constellation Cygnus. Its appearance was accounted for in the condensation of previously invisible nebulae, and the friends of the hypothesis were all exultant in the establishment of their theory, but, alas for their hopes; the brilliant star shone but passed away into a cloud-mist—a star into nebulae—the exact reverse of their theory.

Protoplasm in numberless forms and under every conceivable condition as to external circumstances have been discovered and closely observed, yet we have no record of their spontaneously springing into life. There are places in the world where monkeys, apes and baboons are as numerous as squirrels on any hillside in California, yet centuries of acquaintance with them have failed to witness a case of their “evolving” into man. These theories, theistic and acceptable enough with proper limitations, are, without such limitations, extremely absurd; and are only miserable subterfuges of atheistic sophistry to remove God out of sight, and evade the acknowledgment of His existence, the truth of which, logic and common sense forces upon the mind.

II. *The inconsistencies of atheism.* (1). These are obvious in the plainly apparent obliquity of the mind of the atheist. While the evidence of the existence of God

is so legibly written upon the heavens and the earth as to be easily and unmistakably read by all common thinkers, he utterly fails to interpret a syllable. The glory and power of kings and conquerors who have established the petty empires of earth impresses him mightily; but he fails to see the glory, wisdom, and power necessary to found a universe. He admires the architectural design of a temple, and the skill manifested in its structure; but he fails to see, in the structure of the universe, far more grand, skillfully wrought and beautiful, than any work of architectural art the world has ever known, any designs, skill or wisdom. Surely there is inconsistency here.

(2). Atheism pretends to great acuteness of intellect. It professes to see the insufficiency of the evidence which satisfies other minds. While the atheist scoffs at the credulity of the Christian, he dignifies himself with the name of *unbeliever*. But the atheist is a very credulous being after all. So many absurdities and impossibilities are found in his various theories, that to accept them implies the very highest degree of credulity. Atheism believes that there is no God, and that the universe came by chance or is eternal; theories which are absolutely impossible of proof, and which no man can believe without violating every law of evidence and logic. It not only believes without evidence, but *in direct opposition to all evidence*. Instead of being unbelief in a technical sense, it is the very embodiment of credulity. Let not the atheist longer ridicule the theist's faith nor assume the air of a philosophical unbeliever. He *does* believe, even the greatest absurdities, without even asking for the evidence, and is therefore the very *acme* of credulity. How inconsistent then that atheism should dignify itself with the name of unbelief? Rather let it be called "an accommodating belief" which ac-

cepts as true without a question, everything that accords with the feelings, impulses, passions and desires of a corrupted heart.

III. *The effects of atheism.* These are manifold; but only a few can be noticed here.

(1.) It degrades every one who professes it. Readers of the newspapers are familiar with the vain attempts of a professed atheist to take the seat to which he had been elected in the British Parliament. He would not take the customary oath of office, and if he had the Parliament could not accept it, for his profession of atheism would show his insincerity, and that, so far as he was concerned, the oath would be in no sense binding. No court will receive the oath and testimony of an avowed atheist. Thus it is seen that it degrades a man, in the eyes of law, to the level of condemned criminals and perjured persons. Who wants thus to degrade himself?

(2.) It removes every incentive to virtue and every restraint to vice. In denying the existence of God atheism would at a single stroke cut off eternity from our being, obliterate every hope of heaven and every fear of hell. For if there is no God there is no soul, and man is like the beast—an animal only, at whose death, existence is blotted out forever. Virtue can have no stimulus, for there is no hope or promise of reward for well-doing. Vice would be unrestrained and run wildly riot, for there would be no certainty of retribution to follow. Atheism would teach us to regard human responsibility as a false idea, and right and wrong as utterly useless terms. We cannot think of such a state of things without a shudder; yet, if there is any force in moral reasoning, such is the legitimate result of teaching that there is no God.

(3.) The history of atheism as reduced to practice

very forcibly illustrates the foregoing. The Epicurean system of the pagan philosophers, which turned off from the world the oversight of the gods, and the retributions of the future state, resulted in the downfall of ancient Greece; and, in Rome, was followed by the extinction of that noble and lofty patriotism which had so long characterized the Roman nation, and, by those enervating excesses and voluptuous practices, which made the maintenance of the Republic impossible, invited the cruel despotism of the Cæsars. Among the Jews the same philosophy bore similar fruit. Everything good withered and died before its pestilential breath: and everything evil, sensual, devilish, flourished. Will not such fruit condemn the tree?

In Christendom, the only nation which has made a practical experiment of atheism is France. At the beginning of the Revolution, the National Assembly of France appointed a committee to inquire and report whether there were any God. The committee reported there was none. The Assembly adopted the report, abolished the Sabbath, tied the Bible to a donkey's tail and had it dragged through the streets of Paris, and burnt every copy of it that could be found. Man, whose existence they declared terminated forever at death, was pronounced absolutely free, under no restraint whatever. The worship of the goddess of liberty in the person of a vile and licentious female was instituted. The result was, every passion was unbridled, every vice ran rampant, and Paris, which had been the centre of refinement and culture, became the theatre of beastly degradation and licentiousness. Dr. Dwight is worthy to be heard on this subject: "France, during this period, has been the theatre of crimes, which, after all preceding perpetrations, have excited in the mind of every spectator amazement and horror. The miseries

suffered by that single nation have changed all the histories of the preceding sufferings of mankind into idle tales, and have been enhanced and multiplied without a precedent, without number, and without a name. The kingdom appeared to be changed into one great prison, the inhabitants into felons, and the common doom of man commuted for the violence of the sword and the bayonet, the sucking-boat and guillotine. To contemplative men it seemed for a season as if the knell of the whole nation was tolled, and the world summoned to its execution and its funeral. Within the short time of ten years, not less than three millions of human beings perished in that single country by the influence of atheism" (Sermon III). It is said that facts are worth more than theories. Certainly, here are facts enough to satisfy the most exacting.

But we are not left alone with the testimony of history. We may, if we will, have the corroborating testimony of our own observation. We see, upon all sides of us, an alarming increase of crime and suicide. Many are asking, Why is it? To the thoughtful the solution of the problem is readily reached. The faith of our people in the existence of God in the future state, and personal responsibility has been disturbed. An atheistic comet has swept across our moral heavens; and for a time, it would seem as if our eyes were turned away from the Sun of Righteousness to gaze upon this erratic star of infidelity and blackguardism. Of course I refer to that phrase of atheism known in this country as *Ingersollism*. Atheism never before has had such a "boom" in this country as since the advent upon its rostrums of Col. Ingersoll. And all who will reflect will be impressed with the fact that, since his advent, and the publicity given to his atheistic ideas by the newspaper press, suicides have nearly doubled, and

crime of every order has greatly and rapidly increased. And I venture here the prediction, based upon the history of the past and the observations of the present, that just in proportion to the acceptance by the people of the idea of a godless universe, and the attendant ideas of human unaccountability, hopeless and retributionless future, and dark annihilation at death, will the fair pages of our history be blackened by crime, wretchedness, and woe.

Such, my readers, is atheism. Absurd in its propositions and conclusions, inconsistent with philosophy, reason, and itself, and, in its effects, superlatively demoralizing. The moral upas of the world, beneath whose shade all beauty, purity, love, gentleness, and peace wither and die. Shall our nation, without a shudder, witness its planting upon our shores? Shall our churches rest at ease in Zion till its destructive influence shall have permeated our society, and marred the beauty and moral purity of our institutions? Shall we permit it to spring up by our hearthstones, to poison and make bitter and galling the sweet and tender ties of the family circle? And, will you, my young friends, grant it a place in your hearts, those temples fitted for the dwelling-place of purity, peace and affection, that it may blight your life, rob it of its happiness, smother all its high and noble aspirations, blot out its every hope and fill it with the utter darkness of despair? I trust your intelligence, your own thoughtful reason will be sufficient to guide you safely past the breakers whose presence imperils the voyager of life. Only "the fool hath said in his heart, there is no God." May the world be speedily delivered from such foolishness. Amen.

B. F. WHITTEMORE.



## REGENERATION A COMPLETE, AN IMMEDIATE WORK.

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THE word regeneration occurs but twice in the Bible, Matt. XIX. 28, Tit. III. 5, and in but one of these is it used in the sense in which it is generally employed by Christian writers. As thus used, it denotes that moral change in man by the Holy Spirit by which his disposition to sin is removed, and instead thereof a love for God is implanted in the soul. Several other terms are employed in the Holy Scriptures expressive of the same work of grace, but as this is the one most generally used to denote that change, we have placed it at the head of this paper. It is here accepted that it will not be questioned by the reader that regeneration is God's work, and is wholly of his grace, and hence this branch of the subject will not be separately discussed. If there be a doubt on this point, it will be removed by a thoughtful reading of Tit. III. 5, and a comparison therewith of I. Cor. VI. 11, where the washing referred to is said to be "in the name of the Lord Jesus and the Spirit of our God." If the definition given above be correct, then it may here be held that the work is a complete one—*i. e.*, in regeneration man's moral nature is thoroughly changed from the love of sin to the love of God—of holiness; for, before this change, or that which leads to it, the heart is entirely sinful in its disposition. See Gen. VI. 5, Rom. VIII. 7. Hence, if regeneration removes the love of sin, which is all-embracing—*i. e.*, characterizing the whole moral nature—then it must itself be all-embracing, giving

equal completeness of character, of love to God, to the whole moral nature. This we would reasonably conclude, unless God has limited its signification by his own direct statements or by analogies. It has not been found that he has so done. That this work is complete in the sense above defined, will appear evident if we consider :

1. Its conscious effect upon us. It may be safely said that no regenerated soul of its own promptings is led to commit sin, or is inclined thereto. The question here is not whether the regenerated soul ever becomes involved in sin, but the proposition is that it does not of its own nature prefer sin, choose sin, cherish sin. To the contrary, it may be submitted as universal Christian experience that, because of the distastefulness of sin to the regenerated nature, when the believer becomes conscious of being involved in what is sinful, instead of taking complacency therein he cries out in the language of Paul, "O, wretched man that I am; who shall deliver me from the body of this death?" or, *from this body of death*. "I thank God through Jesus Christ our Lord. So then with the mind (that which had been carnal but is now holy) I myself serve the law of God; but, with the flesh, the law of sin." That is, by my complete union of inner nature with Christ I abhor sin; am wretched when I see that I have been led to commit it, and thank God for deliverance from his love and power through his dear Son. It will be seen that the believer's relation to sin here noted is accidental only, not of choice, not inbred or original, not now belonging *in any sense* to his moral nature. So that, upon submitting this question to the regenerated nature of man, the response is that "while from influences from beyond myself I find that I become involved in what is sinful, yet, whenever and wherever

sin is seen by me, I disapprove it, I hate it." Hence, that clear and strong statement of the Holy Spirit, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God" (I. John, III. 9)—*i. e.*, he has a godly nature, with no tare-seeds left in him. This language is conclusive. The reference here cannot be to the man, in the broadest sense of the term, but to that part of him which, being born of God, has become in oneness of nature with God, called the "inner man" and the "inward man" in the Bible. His "born-again" nature is wholly disinclined to sin, because wholly of God's nature. "His seed remaineth in him" as the germinal principle of life, and, but for the sowing of tares by an enemy, he would continuously have his fruit unto holiness. To change the figure, in the channel of love to God, love to holiness, his new-born nature flows, unless interrupted from without itself. The loving mother cannot, of her own will, do violence to her offspring. Her heart forbids it, and as that love remains she is incapable—*i. e.*, wholly disinclined to such an act. Her whole motherly nature revolts at such a thought. It is said that when Charles XI of France sent orders to the governor of Bayonne to slay all the Protestants of that town, the governor answered, "I am not able to find executioners." That is, his human heart would not let him do so foul a deed. The believer's moral nature—his born-of-God nature—is averse to sin, and hence does not, of its own motion, commit it. Therefore, the work of grace, giving him this deliverance from the love of sin, is thorough, is complete. It leaves nothing of the former reigning corruption.

2. If regeneration be tested by analogy the same conclusion will be reached—*i. e.*, it is thorough, it is

complete. It shows no marks of being mixed, in the sense of leaving the soul with remains of moral corruption, from whatever source that corruption may have been derived. It will be admitted that not a single thing passing through God's creative hand has been left in an incomplete condition, from the tiniest spear of grass to the most stupendous of all his works. When it came from his hand he declared it "finished," and, like the great sin-offering sacrifice of his Son, it stands complete in all its parts. After that God on the first day said, "Let there be light; and there was light," there were no remains of the chaotic darkness still spreading itself "upon the face of the great deep." No retouch of his fingers, after that single one of the second day, was needed to render the firmanent complete. When on the third day he separated the waters and the land, and caused the grass to grow, nothing further was necessary to finish the parts of his creation. Nothing in the history of the lights created on the fourth day shows that they were left in an unfinished state. We do not hear of God's having added a single appendage to the great whales or any creature that moveth, which the waters brought forth abundantly after their kind, or a feather or hue of color to the fowls that fly above the earth, after he raised his creative hand at the close of the fifth day. When God at the end of the sixth day looked upon the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind, and upon man, made after his own likeness, his eye detected nothing that was unfinished in the creative act of that day. The history assures us that every part of his creation was completely finished by one act of his almighty power. Especially do we call attention to the completeness of man when coming from the creative hand of God, as with man we have immediately to do

in this discussion. When it is said, "So God created man in his own image, in the image of God created he him; male and female created he them," there was no remains of incompleteness existing in man. Hence, when it is said that thereafter the Lord God made (*i. e.*, builded) woman of the rib he had taken from man, there is simply the history of the development of work already done, not the record of God's finishing up what he had left in an unfinished state. The expression, "male and female created he them," shows that the woman was fully provided for in the creative act above recorded, as the existence of the children was provided for in the formation of the parents. It will be remembered, too, that the miracles wrought by the Savior, whether sight was given to the blind, hearing to the deaf, speech to the dumb, healthfulness to the leper, or life to the dead, a common form of expressing the fact is, that it was done "immediately" — *i. e.*, at once, and completely.

3. If analogy be traced in God's work of saving us, even aside from the question under consideration, completeness will be seen as an invariable element.

(1). Of the atonement it is said, "But now once at the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. ix. 26). Again, and in view of this, it is said, "There remaineth no more sacrifice for sins" (Heb. x. 26).

(2). It will not be denied that, when God reproves or awakens a sinner to a consciousness of his guilt and of his need of Christ, the sinner may then, by the grace given, accept of Jesus and be saved. There is such an entirety in this work that the sinner needs no further reproof or awakening, so far as his personal salvation is concerned. Hence, if this were his first and only awakening, and he should die upon his non-use of the

call thus given, he would be damned for his voluntary rejection of an offered Savior. See Prov. i. 23-31; Luke xiv. 24.

(3). Again. When God justifies penitent believers he does not leave some guilt unremoved, from whatever cause or source that guilt may have arisen. Every statement of justification and reference thereto forbids such an idea. The Holy Spirit declares that they who believe on Jesus Christ are "justified from all things" (Acts xiii. 39). Again says God, "I, even I, am he that blotteth out thy transgressions, for my own sake, and I will not remember thy sins" (Isa. xliii. 25). Or, as elsewhere stated, "And their sins and their iniquities will I remember no more" (Heb. x. 17). That no guilt or remains of guilt lies upon the justified soul, we are further assured by that strong and unqualified statement of the Holy Spirit, "Whom he (God) justifieth, them he also glorifieth" (Rom. vii. 30).

Now as entirety or completeness is an invariable characteristic of God's every work of grace preceding regeneration, does it not reasonably follow that such should be true of regeneration also, unless God has plainly taught to the contrary? It has not been shown, and, without any dogmatism, it may be safely affirmed that it can not be shown, that God has spoken to the contrary, whatever theories may have been formulated by men in regard thereto.

(4). We now ask the readers to consider some Bible expressions, which are evidently equivalents of regeneration, in the sense in which that word is here used and generally employed by Christian speakers and writers.

(1). Renewing of the Holy Spirit (Tit. iii. 5),  
"Not by works of righteousness which we have done,



but according to his mercy he has saved us, by the washing of regeneration and the sending of the Holy Ghost." That is, he has given a new moral life to the soul by the Holy Spirit. No word or work here expressive of any limitation to the work. It is a thorough one. The divinely intended force of this Scripture has been lessened by confounding it with others, where the word renew or renewing evidently refers to practical life as the leading thought. See Rom. XII. 1-2; Eph. IV. 22-24; Col. III. 9-13. In these passages the believer is exhorted to that course of life which had brought him to Christ or flows from a saved relation to him.

(2). The Holy Spirit, in describing the moral condition of believers says, "And you hath he (God) quickened who were dead in trespasses and sins." (Eph. III. 1). What was their former condition? "Dead in trespasses and sins." Partly so? No. The words here used assure us of entirety of death—wholly dead. Then as their death in sin was entire, so is the quickening or life-giving complete, or else the antithesis fails, and the passage loses its entire force. The same thought is brought out with equal clearness and strength in Eph. III. 5; Col. II. 13.

(3). This work is called a Resurrection. See Eph. II. 4-6.: "But God, who is rich in mercy, for the great love wherewith he loved us \* \* \* \* hath raised us up together, (*i. e.*, with Christ,) and made us sit together in heavenly places in Christ Jesus." Also Col. III. 1, 3, 4. "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Here the Holy Spirit asserts that the

believer is "risen with Christ." That is, as Christ rose from death of the body, so the believer has been brought from death in sin to life in Christ. Was Christ's a complete resurrection? When he came from the tomb, were there any remains of death left in him? Who would say there were? Then as the believer is brought to life with Christ, there can be no death—*i. e.*, sin—left in his soul, neither personal nor inborn. Again, the believer's "life is hid with Christ in God." Is not Christ's relation to God complete? So is the believer's said to be "complete" in Christ. "In God." Is there any corruption or tendency thereto hid or covered with Christ in God? The thought is an impossibility. Then, in regeneration God does a thorough work, leaving no remains of corruption in the soul.

(4). Another equivalent for regeneration is, "Begotten of God." See Jas. I. 18: "Of his own will he begot us with the word of truth." Again, I. Pet. 1-3: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. No one can claim that less than entirety is consistent with the representation of the work of regeneration here given. Though man may be the instrument, as in I. Cor. ix. 5, and Philemon 10; and the gospel be the means used, as in Jas. I. 18; J. Pet. I. 23, yet it is God's work awakening into life where life had not been. And, as when the Almighty breathed into Adam the breath of life, and he became a living soul, and as in that act man became wholly different from what the lifeless dust-made body was before that vitalizing inbreathing, so when the believer is begotten of God his whole moral nature is brought into the life of God his Father.

(5). Another class of expressions used by the Holy Spirit to bring out this work of grace is, "born of God," "born again" or born from above, "born of the Spirit." See Jno. I. 12-13; I. Jno. II. 29; III. 9; IV. 7; V. 1, 4, 18; Jno. III. 3, 5, 8. It cannot be questioned that a normal birth involves the complete identification, an entire oneness in nature, of the offspring with the parent. This being true, and the figure here used by Christ and the Holy Spirit, faithful for the purpose for which it is introduced, then there can be nothing less than entirety in the change called regeneration, whatever may be the weaknesses and defects seen and realized in the believer's subsequent life.

(6). Again. The work of grace is represented by the Holy Spirit as a "creation," "created" producing a "new creature." See Eph. II. 10: "For we are his (God's) workmanship, created in Christ Jesus," etc. Again, Gal. VI. 15: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Also I. Cor. V. 27: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." In these scriptures the Holy Spirit says the believer is God's workmanship, "created in Christ Jesus." We have already seen that in God's work of creation, he left nothing unfinished, incomplete, created in part only, but that every thing was brought to a perfect completion by the first touch of the Almighty Creator. Then this creative work of his, which finds its glory in his beloved Son, is certainly not less than the former in finish or entirety. But it is here expressly said as the effect of this work, "old things are passed away." What old things? Evidently those wherein the sinner needs to be a new creature, *i. e.*: Sinfulness of nature, with its inclinations; sinfulness of nature whether con-

sidered in reference to his own sinful acts and states or from whatever other source affecting his moral purity. His former moral character is old in the sense of impurity, but according to God's testimony this has passed away from those in Christ. Gone. None of it remaining. But will you notice the additional emphasis here given to the completeness of this blessed work of grace: "Behold, all things are become new." Anything now in the soul not entirely different in moral nature from what before characterized it in God's sight? Certainly not, if plain and forcible expressions of the Holy Spirit are to receive any accustomed, or fair, or reasonable interpretation. It is here submitted that the divine statement, "In the beginning God created the heaven and the earth" is a no stronger affirmation that God is the author of the physical universe, than this statement of his in II. Cor. v. 17 is, that, in the work called regeneration, man's moral nature is completely changed from the love of sin to the love of God, from a state of sin to a state of holiness.

It may be asked how can this consist with the evident fact that the regenerated man does wrong? Is conscious of doing wrong? It must be remembered that man's bodily nature with its perverted appetites, its habits and its tendencies under the former training of a sinful soul, and having a connection therewith, we cannot tell how close, is not changed by the work of regeneration, but wages a heavy warfare against the regenerated soul. See Gal. v. 17: "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would." Again, if we would understand the reason of the wrong-doing of the child of God, it must be before us that the world is a constant allurement to wrong-doing. Again. We are

clearly taught in the word of God that the devil, as the accuser of Christ's brethren, uses every device to lead them to distrust and disobey God's will. So that the marvel is that the regenerated man is kept so free from wrong-doing.

But it may be asked, is it possible for a man to sin without his soul being involved in the act? There is a clear difference between being involved in a wrong act and originating that act. Thus, two boys may be thrown together, the one keenly sensitive to the happiness of all creatures, while the other is so utterly devoid of such a disposition as to take delight even in torturing a lamb. While the whole being of the former revolts at such a course, yet it is possible for the latter by one form of intrigue or another, to bring those human hands to do some cruel act. Is there not a marked difference between the two, even in doing the same thing? The one abhors what he has done because of its odiousness to all his convictions and feelings. If the other regrets it at all, it is because he fears detection and punishment. The one would never perpetrate such conduct if left to the leadings of his own gentle, loving nature. The other rather seeks opportunities to inflict such injuries. Such as this is evidently the struggle so graphically brought into view in the Seventh chapter of Romans, where the regenerated nature, on the one hand, and the influences from evil sources, beyond itself, on the other hand, are in stern conflict. Where sinful acts are ascribed to the believer in the Bible, either there or in kindred passages it is clearly taught that the origin of the wrong is other than the regenerated heart. Hence while the believer can truly say, "For I delight in the law of God after the inner man," yet he may have it as his lament, "But I see another law in my members, warring against the

law of my mind, and bringing me into captivity to the law of sin which is in my members." Here a definite distinction is marked between what distinguishes the man as a child of God and what he has to contend with in this world. The one is called, "I myself" "the law of mind," etc., the other my flesh "my members," "the body of this death." Hence the form of exhortation to believers to refrain from sin, locates the origin thereof beyond their souls. See Rom. vi. 12, 13, 19; vii. 9-25. On the other hand, encouragement to holy living makes reference to the spirit of Christ reigning in them. Rom. vi. 8-11; Col. iii. 15-17.

The too common fact of sin in the lives of believers is beyond question; and a lamentable fact it is that "the lust of the flesh, the lust of the eyes, and the pride of life" fills so large a part of the history of many of the professed children of God. But certainly the soul, changed into the image of the holy God, changed into that image by the Spirit of our God, is not the suggester, the inciter to the sins which are committed. It is a blessed Bible truth that these tendencies to sin from without the soul may be lessened and overcome by the power of the Holy Spirit through Christ; hence the many exhortations to believers, such as: "Grow in the grace and knowledge of our Lord Jesus Christ," and, "Having these promises (of God's Fatherly love and protection), dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of the Lord." We have the blessed assurance also that, "If we confess our sins, he (our Father in heaven) is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." It is therefore the privilege and the duty of every child of God to seek grace of him, whereby the experience of the whole beings shall be, "Yea, doubtless, and I count



all things but loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and do count them but dross, that I may win Christ." Untrammelled by all foes to grace, and uninfluenced alike by the failures or the successes of the past, may the constant fact of our lives be: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

J. B. MITCHELL.

THEOLOGICAL STATUS OF THE CUMBER-  
LAND PRESBYTERIAN CHURCH OF  
AMERICA.

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THE Cumberland Presbyterian Church does not take its stand in either of the two great families of the Protestant Church, popularly known by the names of Calvinists and Arminians, as to its distinctive doctrines, methods of interpretation, and philosophy. But its theological status, in all the above distinctive peculiarities, is the "*via media*"—"The golden mean betwixt the two extremes." We think the exact truth, nothing but the truth, and the whole truth in the great scheme of human salvation as revealed in the Holy Scriptures, and interpreted by the most thoroughly awakened and enlightened conscience, common-sense maxims, truthful history and true philosophy—including the nature and moral character of the true, living and personal God, the nature of his moral government over all rational beings, (men, angels and devils), the doctrine of the Trinity, the nature and character of man and his relations to God and moral law, and his fall, the theanthropy of Christ, his mediation and atonement, the general and personal recovery of man from sin by the merits and efficacy of that atonement, and the method of each of these recoveries—lies in the "*via media*," the consensus of the Cumberland Presbyterian Church as formulated in her creed or Confession of Faith.

In the above complex and compound sentence, we have included all the fundamental branches of theology. (a.) Philosophical apologetics,—proof that there is a

personal God, that man has a soul, and that the soul is immortal. (b.) Historical apologetics—that there has been a historical revelation made of the nature both of God and man. (c.) Theology proper—the nature, attributes, personality and character of God; in which we find that holiness is the central attribute of his infinite personality; from which all his other moral attributes, truth, justice, goodness, love, and mercy emanate, and radiate, and to which they all concenter and focalize again. *Holiness* in God is the all-pervading and all-controlling attribute of his nature by which all his other attributes are measured, subordinated; and dominated. (d.) Christology or theanthropy—the doctrine of the manifestation of God in the flesh, in the person of Christ, his mediation; etc. (e.) Soteriology—the doctrine of the condition of personal salvation, the atonement, the new birth, etc. (f.) Eschatology—the doctrine of ultimate things—death, the resurrection, future state, final judgment, etc.

In formulating our consensus creed, as we think, from the Bible, following the strictest rules of Biblical interpretation, and guided by the most thoroughly aroused and enlightened conscience, true philosophy, correct history, and rigid logic, on all the foregoing basal principles of theology, we have taken all the great fundamental truths, central doctrines, and vital principles, which would bear the crucial test of close and severe Biblical criticism, correct logic, and true philosophy, guided by the intuitive truths of the soul, a thoroughly awakened and enlightened conscience, and the axiomatic facts of the mind, held in common by both these great schools in theology, in respect to the grand system of human salvation by grace through faith—as formulated on the one side, by John Calvin, Professor of Divinity at Geneva, crytalized by the Synod of Doit, and adop-

ted into the Westminster Confession of Faith; and as formulated by James Arminius, Professor of Divinity in the University at Leyden, further modified by his followers, and finally crystalized the year after the death of Arminius, by his disciples in council assembled (1610), into the noted five points, and subsequently modified by the various families of the Arminian school, on the other hand; rejecting all that is distinctively, abstractly, and peculiarly Calvinistic on the one hand, Arminian on the other. So our creed is neither Calvinistic nor Arminian, but purely Cumberland Presbyterian.

It was asserted and stoutly maintained at first that there was no middle ground between the two extremes, Arminianism and Calvinism, and could not be; that the truth must be in either the one or the other of these systems, so that a man in adopting either of them would have to run the gauntlet, take the chances and possibilities of being right or wrong, and run the risk of standing on the sands of scylla, or wrecking on the rocks of Charybdis, as they both cannot be right in the matters wherein they differ, being extremes. 'If the one is right, then the other must be wrong, and *vice versa*.' But the logic of time, the advance in Biblical criticism, progress in philological and historic apologetics, the clearing away of the fogs which hung thick and heavy around anthropological, Christological and Soteriological theology, and the sifting away of the mists from theology proper and eschatology, have demonstrated that there is ground, and ample ground, too, for a *medium theology*. In the signs of the times, in the theological clock, the index finger in all lands and from both extremes, points to the medium ground, and the whole tendency is in that direction. We most heartily wish for the acceleration of that tendency, un-

til all the Christian Churches in all lands, like the streams of the south, shall flow into this "*via media*"—this central point. Not that we wish all the Christian world to be Cumberland Presbyterians in organic union and ecclesiastic fellowship. This we do not desire by any means. But we do wish them all, everybody, to become Cumberland Presbyterians in all the fundamental and vital doctrines, because we believe these are Bible doctrines.

We do not say, however, nor mean to say, in the foregoing, that those great families in theology in all or any of their branches are unscriptural and unphilosophic in all their theology. We by no means intend any such a thing. They are all equally scriptural and philosophic with us, with each other, and all others, on all the great basal, central and vital truths, held in common by us all, touching the doctrine of human salvation by grace through faith. We only mean to say that we think they are unscriptural, illogical and unphilosophical, in what may be termed distinctive and peculiar Calvinism and Arminianism. Nor do we absolutely affirm that we are right in all things wherein we may differ from either of them. But we think we are; and we are quite ready and willing to submit our differences to the crucial test of sound reason, the logic of time, the strictest philosophical tests, the severest Biblical criticism, and the siftings of the law of the survival of the fittest, and shall be content to abide the decision, whatever it may be, when this trial by the most delicate regents in all directions and on all sides shall be made.

It might be, however, that in some respects and modifications we are all right or all wrong in our distinctive peculiarities. We suspicion Mr. Cook thinks we are; hence his feeling after a new theology. But in fact

and essence we cannot all be right nor all wrong. Wherein we are incompatible with one another, and with the great principles and truths we hold in common, we cannot all be right; nor can any two of the trio be right on the same dogma wherein there is conflict of opinion. We may all be wrong at the same time and on the same dogmas; but cannot all be right, nor any two of us.

Now, as we strike the golden mean between the two extremes and formulate into our system, or consensus creed, all the great central and vital truths held in common by both the other schools, and reject all the dogmas that they reject in each other, and reject all the other dogmas set forth in the primitive Church—we do not mean the apostolic Church by this term, but the Church in the dark ages, when it was much Romanized, and greatly heathenized, and the first ages of the Reformation, when the Church was just emerging out of and coming from that long night of darkness, oppression, corruption, and ignorance which had brooded over her like the dark pall of death. We reiterate, that we have left out of our creed all these last named dogmas, which the logic of time, the great advance in Biblical learning and exegesis, consequent on the free circulation of the Scriptures, the accumulated light of the nineteenth century on science and philosophy, especially psychology, have shown to be erroneous; and have only included and incorporated in our creed the doctrines and central principles held in common by all the great schools of theology, and such of the other dogmas as have abided the logic of time, the crucial test of advanced biblical criticism, and demonstrated philosophy; and such as we think are in strict accord and harmony with the Bible, the Evangel's doctrines, and the Pauline writings and creed. We think that we are more



likely to be right in all the polemic points in theology than they, and respectfully submit that we are.

The providence of God and the logic of time have a tendency to establish this proposition. For since the organization of the Cumberland Presbyterian Church the tendency of the Protestant world has been towards the "*via media*," just as the political world in all Christian civilizations has been tending towards constitutional and republican government, and popular liberty, since the organization of the American Union. Examples: (a.) The Evangelical Union of Scotland, a respectable body of Christians, with much learning among them, and one of the best and most critical commentators of the world, Dr. Morison, have come into being, and walk in the "*via media*." (b.) The Reformed Southern Church, a large body of Christians, numbering over 400,000 communicants, have come to see eye to eye with us in doctrine and are traveling along the "*via media*." (c.) Quite a respectable number in all the families of Presbyterians in America, England, Ireland, and Scotland, are shortening and modifying on the five points of Calvinism, and have their heads, faces, and hearts, too, set towards the "*via media*." And a large portion of their ministers never bring the skeleton of the hidden and unconditional decrees from the closet into the pulpit with them and exhibit it to the popular audience; and much the larger portion of their lay-members do not like infant damnation. (d.) Many of the families of the more ultra-Arminians are modifying and looking towards the "*via media*."

We refer all to our Revised Confession of Faith for a concise view of our doctrines, which, by the by, has been pronounced the best in the world by good authority outside of our Church.

S. R. CHADICK.

## THE CHRISTIAN MINISTRY.

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“Elect by God himself,  
Anointed by the Holy Ghost, and set  
Apart to the great work of saving men;  
Instructed fully in the will divine.”

—*Pollok.*

Ministers of religion occupy so important a place in human society, and are so intimately connected with the welfare of the race, as to make it of the highest importance that their office and work be well understood.

In all ages and in all countries, whether Christian or pagan, priests and ministers of religion have been regarded as the conservators of the best interests of the people. Especially among Christian people are the Lord's ambassadors esteemed for their work's sake, and entitled to stand as the representatives of the best interests of society, and as the leaders of thought in that which tends to elevate and purify mankind. One of the severest rebukes to infidelity which is known to the world is the influence for good which Christian ministers exert upon society, and the prominent place which they hold in the esteem of so large a proportion of the wisest and best people of the age. Even skepticism itself acknowledges this influence, and endeavors to turn it to the prejudice of the claims of Christianity by the cry of “priestcraft.” If the Word of God were a lie, and the Christian religion a sham and a failure, surely the men through whom this Word is specially enforced upon the consideration of men, and by whose instrumentality, more than by that of any other like number of men upon earth, this religion is propagated, would come to

shame and would lose their prestige as the leaders of the people. We inquire then :

*1. What is the origin of the Christian ministry?*

If we go back along the history of the Church, we find no period when it was without a living ministry. In the earliest ages of our race the father and head of the family was God's priest, to lead his household in divine worship. The first definite mention of the office of the priesthood is found in Gen. xiv. 18. Here it is stated that Melchizedek was "priest of the Most High God." The etymology of the Hebrew word, here and elsewhere rendered priest, is doubtful. The word is *koen*, and by some critics is supposed to be derived from *kun*—to stand—hence, one who stands at the altar to minister before the Lord. Others claim that the word comes from *ken*—to bow down—hence, one who bows before the Lord in performing acts of worship. All down through the history of the family of Abraham, even to the time of the Exodus, there were those, usually the heads of families, who led the worship of God for the people. It may indeed be difficult to determine certainly that during the period of their most oppressive bondage the Israelites kept up regular worship, but it is certain that they had not entirely lost sight of the forms and meaning of the services which had been handed down to them by their fathers. After this people were delivered from bondage God established the order of the priesthood in the house of Aaron, which continued until the resurrection of Jesus Christ. After that the chosen ambassadors of the Lord went forth by his authority to proclaim the glad tidings, and to lead the people in their public worship. Since the days of the apostles, ministers of the gospel, though not standing in any line of apostolic succession, have been recognized in the Church as divinely authorized to perform

the functions of this ministry, and to be teachers of the people in divine things. These prerogatives have been conferred by the Church upon those who gave evidence that they were called to this responsible work by the Holy Ghost. They have not taken this honor to themselves, but were "called of God as was Aaron."

The office of the Christian ministry, then, is of divine origin, and its functions are performed under the divine sanction, as indicated in the Scriptures. Let this truth never be lost sight of or ignored by the Church, that God calls men into the ministry of the gospel. Uncalled and unconverted men in the ministry are a curse to the Church and to the world.

*2. What are the aims of the Christian ministry?*

As we have already seen, in the brief sketch given of the origin of this sacred office, ministers of the gospel are to lead and to teach the people in spiritual things. The divine purpose, indicated in the economy of the Church through all its dispensations, points out most clearly what the aims of the gospel ministry should be. This divine purpose has manifestly been to assure to his people spiritual guides, and to keep constantly in the world a living ministry who would faithfully proclaim the acceptable year of the Lord, and the day of vengeance of our God.

When Aaron stood before Jehovah's altar and made atonement for the sins of the people, he was simply preaching Christ in types and shadows. When the apostle Paul was in the very midst of his life-work, he knew nothing among the people save Jesus Christ and him crucified. These may be taken as illustrations, in their respective dispensations, of what the gospel minister should aim to accomplish. The field to which he is called is a world of perishing sinners, and his high aim should be to lead them to

Christ. One reason, perhaps, why many ministers of the gospel accomplish so little is found in the fact that they set their mark too low, and allow themselves to be satisfied with little apparent good accomplished. The divine injunction is: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Surely, if the minister is such a workman as to be approved unto God, and such as that he need not be ashamed, he should expect wondrous things as the result of his labors. Many a man has lived and died a mediocre who might have stood in the front ranks of the Lord's ambassadors, if he had been possessed of that holy ambition which should characterize every one whom the divine appointment has placed upon the walls of Zion. Too many there are, who, with assumed resignation, fold their hands and say: "Ah well! I am willing to take any position which the Lord assigns me." Resignation to the divine will is certainly commendable, but this does not justify men in concluding that the positions which their want of energy has assigned them are of divine appointment. The Lord assigns every gospel minister to the most successful career which it is possible for him to attain, and he has no right to drop into the first notch appearing in his pathway and then console himself that it is of divine appointment. The gospel ministry is the grandest calling with which men are honored, and every one so honored should feel himself under obligation to make an impression upon the world in consonance with the dignity of his position. His holiest ambition should be to stand as far up as possible in the front ranks of God's militant host, that he may accomplish the greatest possible amount of good. While he is to be the servant of all, he should be at the same time, under God, a leader and commander of the people.

### 3. *Necessary qualifications of the gospel ministry.*

If we have not been mistaken in our foregoing views as to the origin and aims of the ministry, we shall be ready to accept at once that there are certain essential qualifications to the proper discharge of the high functions of this sacred office. Among them may be mentioned:

(1). *Good natural intellectual ability.*—It is certainly a great mistake to suppose that God calls fools into the ministry. And yet, such are often found knocking for admission into the sacred office. But why should it be expected that men, with brains so small as to make it absolutely impossible for them to succeed in any other of the learned professions, could succeed in this? True, "it pleased God by the foolishness of preaching to save them that believe," but it is nowhere said that God is pleased with *foolish* preaching. The lamented Dr. C. A. Davis once said in a sermon on the necessary qualifications of the gospel ministry: "You can look into the faces of some men and tell that they *never could preach*. A man, to make a preacher, must have *good common sense--mother wit*, I mean." And he was right. Not that all men who preach the gospel successfully must be of equally brilliant minds but they, of all men, must not be weak-minded. In no other calling is there such imperative demand for sound judgment, clear perception and intelligent decision.

(2). *A cultivated mind.*—If there ever was a time in the history of the Church when uncultured men could be useful in the gospel ministry, that time has long since gone by. The age in which we live is one of remarkable intellectual vigor, and of considerable general culture. The average boy or girl is now educated beyond the attainments of grown people of a quarter of a cen-



tury since. To bring the young people of the present and future generations to Christ, and to develop them in Christian usefulness, will require the ministry of intelligent, cultivated men. Any Church failing to recognize this fact will accomplish but little, and will soon be left to die by limitation of its term of usefulness.

In addition to all this, it must not be forgotten that this is an age of educated skepticism. Upon grounds that are held to be scientifically correct the authenticity and genuineness of the divine record are now called in question, and the very foundations of Christian faith are now attempted to be undermined. For the last quarter of a century the New Testament Scriptures have been passing through the purgatory of the most scorching criticism to which any book could possibly be subjected. In the sixteenth century the contest was between Roman Catholicism and Evangelical Protestantism. In the nineteenth century the question is, Christianity, or Infidelity? Then both parties believed in the inspiration of the New Testament and the extent of the canon, differing only on the interpretation. Now inspiration is denied altogether. The assault is now upon the foundations of truth.

This being the case, the contest must go on until the truth is triumphant, but it must be waged in the interests of truth by the gospel ministry. If not done by them it will not be done at all, so far as human agency is concerned. But this is impossible without a thoroughly educated ministry. Men may write and talk as much as they will about Christianity being a religion of the heart, and that it needs no defense from man, and yet it will remain that skepticism must be met upon its chosen arena—the highest human culture—and must be

seen to be defeated in the blaze of the very light which it has itself evoked.

(3). *Entire consecration to the work.*—We are taking for granted that the gospel minister is the subject of the renewing grace of God—the most essential of all prerequisites—and is thus brought into direct sympathy with the scheme of human redemption through Jesus Christ. But he must also be a man of entire consecration to his work, if he is to succeed. There are many men in the ministry who have no other calling; they do nothing else except preach the gospel, and yet they are not consecrated fully to their work. They are rather making a convenience of the gospel, and are practicing very little self-denial in order that they may make full proof of their ministry. If it is true of any and all Christians that they cannot serve God and mammon, it is especially true of him who is to stand between the living and the dead as God's ambassador. One of the most encouraging indications of the future growth and success of the Church is the fact that the number of fully consecrated men in the ministry is constantly increasing. It is a great sacrifice, seen from the standpoint of the world, which a young man makes when he consents to give himself fully to the gospel ministry; but numbers are doing this, and the result is already felt in the quickening of the Church in all her powers. It ought to be understood, once for all, by every young man who has the ministry in view, that unless he intends to give himself wholly to the work, he would better keep out altogether. It would be well for Presbyteries to require a pledge to this effect of every one received as a probationer for the ministry.

Dear brethren in the ministry, are the foregoing some of the characteristics by which we are known?

“Happy is he that condemneth not himself in that thing which he alloweth.” With a ministry such as God would be pleased to use in the gospel of his dear Son, what grand progress the Church would make!

“All other men, what name  
Soc’er they bore, whatever office held,  
If lawful held—the magistrate supreme,  
Or else subordinate—were chosen by men,  
Their fellows, and from men derived their power,  
And were accountable for all they did  
To men; but he, alone, his office held  
Immediately from God, from God received  
Authority, and was to none but God  
Amenable.”

W. B. FARR.

## A STUDY OF ROMANS VIII. 18.

“FOR I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.” I reckon, or count, or, my judgment is, that the sufferings of the present time. What are they? 1st. In themselves they are the groans and travailing pains of a creation subjected to bondage, to corruption and vanity, and the yet deeper groanings of the Christian who has received the first fruits of the spirit? 2d. In their nature they are birth-pains, and like birth-pains will be forgotten in the results that follow. They are prophecies of a glory to be revealed. The glory to be revealed in us. What is it? It is the glory of the manifest sons of God. What in its fullness it shall be we do not and cannot now know, but we do know that we shall become like Christ, the glorified Savior. So I lay the suffering in one side of the scale, and the glory which shall be revealed in the other, and this is my opinion: The suffering is not worthy of mention beside the glory which shall be revealed.

Paul takes in his survey here the sufferings of the whole world. The creation, he says, was made subject to vanity, not of its own will, but by reason of him who subjected the same in hope. God at the first, when he created man, said, “multiply and replenish the earth, and subdue it, and have dominion over it.” By this decree of God the creation was made subject to man. And when man fell and became a follower of vanity, and became himself corrupt, the creatures under him became bound slaves to vanity and corruption. This is

the state of the world until this very day. Even the ground itself was cursed for man's sake. It seems to some a hyperbole, to say the least, to say that the whole creation groans in its severe bondage to vanity and corruption, but to souls of humane instincts this groaning is most painfully audible. Even Shaka has voiced it: "When he saw the tired oxen, their necks *bleeding* from the *goad*, and men toiling beneath the midday sun, and birds devouring hapless insects his heart was filled with grief as a man would feel who saw his own household bound in fetters; and being thus affected with sorrow on behalf of the whole family of sentient creatures . . . he walked about in deep reflection thinking about the misery attaching to various forms of life; and as he meditated he exclaimed 'Alas! Alas! how full of misery is human life.'" And again: "But although I desire not to wrangle, nevertheless I seek a condition of escape that admits of no return to life and its troubles." Surely every man whose heart has not been hardened by selfishness and brutality must hear time and again this groaning of the creature.

But not only the creature groans under its hard and cruel bondage to corruption and vanity, but even the Christian, who has received the first fruits of the Spirit, groans inwardly, waiting for the redemption. While the Christian man has within him constant and abiding peace, a peace of God that passeth all knowledge, yet he carries continually great heaviness and continued sorrow of heart. The source of that sorrow is manifold. He is in a world that does not love but hates that Savior, who is all in all to him. If it is as a sword piercing the heart to hear the name of a beloved mother, sister, father, brother, or friend traduced, how much more does it pain the heart to hear the name of Jesus our Savior, brother-friend, or God our Father blas-

phemed. Again. The Christian, enlightened by the Holy Ghost, sees the world lost as no one else can, and he opens his mouth to point his fellows to the Savior of sinners, and is met with cold scorn. How must his heart bleed for the man who is so unconscious of his own misery. Again. He sees the suffering of the whole world, he knows both its cause and its cure—sin and grace—but he cannot persuade men to see the one nor accept the other. Again most deeply humiliating and painful to him is the state of his own mind and heart. He knows indeed the joys of forgiven sin and of reconciliation with God, but he knows equally well that not yet doth it appear what we shall be, and for the adoption he waits.

Now Paul sums up the whole suffering world, both animate and inanimate, including the sufferings of the adopted sons of God, and lays them against the glory to be revealed, and this is his conclusion: "Not worthy to be mentioned." For the sufferings are, in their nature, really birth-pains. The creature groans under its bondage, but its bondage is its hope. In hope, because the creature itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. True, the world now lies in wickedness. It wallows in it as a sow in the mire. But there will be in the end a new heaven and a new earth, wherein dwells righteousness—when the world, redeemed through the superabounding grace, shall be under the guidance of the sons of God. A merciful man is merciful to his beast. Under the rule of a good man all rejoice. So the creature, under bondage and cruel bondage, now looks forward with the hope to the complete redemption—to the manifestation of the sons of God. And then the creature itself shall be delivered from bondage to corruption



into the liberty of the glory of the children of God. For even the ground, cursed for man's sake, shall no longer groan under its burden; but instead of the thorn shall come upon the fir tree, and instead of the briar shall come up the myrtle tree. The mountains and hills shall break forth into singing, and all the trees of the field shall clap their hands. The creature now subject to man, who is vanity and corruption, groans in birth-pains. But it is a bondage that is full of hope; for, when man shall himself be delivered from this fearful bondage, the creature under him will also be delivered into the liberty of the glory of the children of God.

But this hope is not confined to the subordinated creation. Even we ourselves, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *i. e.*, the redemption of our bodies. For we are saved by hope, or kept in hope. As he says also in chap. v. 2: "By whom (*i. e.*, by Jesus Christ our Lord) we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." God, in other words, has prepared a salvation for us. It is a salvation in which the healing, saving, cleansing power is free grace. Here God's word, his love, his Holy Ghost, his Son, free pardon, justification, sanctification, redemption are all found continually. By faith already we are standing in the great plane of the grace of God. By faith we stand in it. And being in this plane we are kept in hope of ultimately entering the glory of God; of apprehending that for which we also are apprehended.

We are kept in hope. We have not yet attained the full fruition of our longings. We do not yet see. For when hope is realized it ceases to be hope. Though we now have peace with God through our Lord Jesus Christ, and though we rejoice with a joy unspeakable

and full of glory, yet we have a hope of glory beside which the first glory hath no glory by reason of that glory which excelleth. "But if we hope for that we see not, then do we with patience wait for it." We are (kept, how, we shall see anon) in hope of the glory of God, of the revelation of the sons of God. This hope is also a stay of the soul. It is kept in us, and it becomes in turn an anchor to the soul, sure and steadfast, reaching to that within the vail, whither the forerunner is for us entered. This hope in the which we are kept, or which is kept alive in us—viz., the hope of the manifestation of the sons of God—is one that holds us also to a life of patient continuance in well doing. In the midst of pain and travail we wait in patience our deliverance.

"Likewise the Spirit (Holy Ghost) also helpeth (lays hold along with) our infirmities (he has laid help upon one who is mighty); for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." And the heart-searcher knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to God. This is how the hope of glory is kept in us and we in hope. Or this is one of the foundations on which our hope rests. God the Father of our Lord Jesus Christ, who so loved the world as to give his only begotten Son to save the world, has also sent his Holy Ghost to produce in the hearts of the saints unutterable longings for something better. That we may not stand still nor rest satisfied with any attainment short of complete redemption and a full stature of manhood in Jesus Christ, God has sent his Spirit into our hearts. That Holy Ghost coming into the heart of the saint awakens longings which are too deep and full to be uttered. These longings

can only manifest themselves in groans—groanings unvoiced indeed, but groans of which God clearly knows the meaning, because he sent his Spirit to produce them. “It is God who works in you to will and to do,” says Paul. We do not know what it is we need. We are darkness and pollution itself. But God the Holy Ghost pours in the heavenly light. He brings to our vision (as through a glass darkly, it is true) a glory, and awakens in us aspirations for that glory; and, having awakened an unutterable longing for it, he lays hold with us and leads us into that glory. Truly here is a solid foundation for the believer’s hope of the glory of God. And our sufferings are so far from driving us from our hope that they are its confirmation. Thus tribulation in the end works hope.

But we are not left in the dark as to the source of the unutterable groanings, nor of their object as regards the saints. “For, whom he did foreknow he also did predestinate to be conformed into the image of his Son, that he might be the first born among many brethren.” Because God has so high an end in view for his saints he does not suffer them to rest short of it. He does not hesitate to shatter and break in pieces like a potter’s vessel the highest and brightest hopes we have laid for ourselves. He does not stop to spare his children suffering. Even the captain of our salvation was made perfect through suffering. But this shattering of our hopes and blasting of our prospects is, strange and paradoxical as it may seem, a most solid foundation for our hope and comfort. God has marked out, ordained, as the goal to which he will bring us, no less a standard than the glorified Savior, *the Son of God*. To this end God orders all affairs in heaven and earth. Christ stands the first born indeed,

but it is God's determination that all the saints shall stand with him joint-heirs.

So both the sufferings of the creation and the sufferings of us who, in "the unutterable groanings," have received the first fruits of the Spirit, are sufferings indeed, but sufferings which are of the nature of birth-pains—sufferings which are a prophecy of deliverance and glory.

"The glory which shall be revealed in us." What exactly the glory which shall be revealed in us may be we cannot now tell. As John says: "Beloved, *now* are we the sons of God, and it does not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." There is a state of everlasting grandeur and bliss which belongs to God alone—his glory. This is not his justice alone, nor his love, nor his holiness, nor any one attribute, but it is all the attributes of God in all their infinite fulness and intensity in one God. Jesus Christ our Lord is the brightness of the glory of his Father, the ray (*i. e.*, express image) of his person. Of his fulness have we all received, grace answering to grace. The glory for which we hope is therefore two-fold: First, it is access into the glory of God, or heaven; and second, it is becoming perfect as God is perfect—in other words, becoming like Jesus, the glorified Savior. In other words, it is the glory of the manifest sons of God.

The sun in heaven is glorious. The fruits and flowers rejoice to behold the sun. They drink in also the light and heat thereof, and by this means they give back to man in the glory of color, taste and smell the glory of which they have themselves partaken. So, the saints having access by faith into the plain flooded by God's grace as the light of the sun floods the earth, they

drink in all his wonderful love, justice, goodness, truth, etc., and are by these transformed and renewed day by day, until at last the earth is full of the glory of the revealed sons of God. When he, our Savior, shall appear, we shall be like him. Or, if we use another simile, there is in the world now what we call the electric light—the lamp in its last analysis, a simple black piece of charcoal, which is in the night blacker than darkness itself. But when the electric current is passed through it the dark coal shines with a light which puts to blush the gas and illumines the darkness. So the Holy Ghost, the spiritual current from heaven, comes into our dark and polluted lives and changes them; and as the current becomes more and more intent the light must become more and more clear and bright. But the carbon is not changed in the one case, while our hearts are ever changed in the other into a more and ever more perfect image of our Savior. “Whom he did predestinate them he also called, whom he called, he justified, whom he justified he glorified.” The glory is not yet, but so sure to be that it is here spoken of as accomplished. This is the glory which shall be revealed in us. God has determined to lead us into it. He sends this Holy Spirit to awaken aspirations for it, and to lead us into it. It is a glory assured to all saints.

Now we are on Paul's plane. We will with him sum up all the sufferings of the world, and lay them in the scale, and in the other let us place the glory; and what is our opinion? Paul's was, the suffering is not worthy of mention. Glory, eternal, in the heavens, unfading. The fruition like the glorified Savior. Suffering, light affliction for a season. Glory, a far more exceeding and eternal weight. Can any man work out a richer philosophy of Christian suffering than Paul has here worked out?

J. B. HAIL.

FRENCH AND GERMAN SOCIALISM.

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FRENCH communism is considerably older than German Socialism. The German peasant was considered too stolid and phlegmatic to be capable of any enthusiasm in regard to a nobler and more intellectual life for himself. But that fiery young Jew, Ferdinand Lassalle, roused them by his enthusiastic appeals to a sense of their wrongs, and probably no nation in Europe has, at present, so much to fear from revolutionists as Germany.

St. Simon, the Frenchman, completed his career as a social reformer by his death in 1825; Lassalle, the German, commenced his in 1862. To him the German Social Democratic Party is indebted for its existence. He was the pupil in social science, of Rodbertus and Karl Marx, but while they wrote for the educated, he made their idea so simple that the dullest peasant could take in something of their meaning. The political wisdom stored up by them was made available by him. Both he and they made great mistakes, but they also enunciated great truths. They had the courage to brave persecution, opprobrium and popular disapproval of every kind in the endeavor to right the wrongs of their people.

That the laboring classes of Europe *are* oppressed is admitted by all candid and intelligent men. From that very conservative journal, the London *Quarterly Review*, we make the following extract: "We sympathize with them (the laboring classes) in every fibre of our frame. We are ready to paint their wretchedly un-



satisfactory state and prospects in language as strong as they themselves could use. We agree with them that their condition is an opprobrium to half the countries in Europe, and more especially to our own. Millions of them lead a life which intelligent beings should not consent to live. They exist in a condition of struggle and wretchedness which makes life a burden and not a boon. They have a right to be discontented. They do well to be angry. Nay, more: The rectification, speedy and thorough, of the evils of their condition, is the first duty of every statesman, and the most urgent necessity of every state. And all legislation which does not address itself, mediately or immediately, to this supreme purpose is of secondary moment, and involves a postponement of higher to lower claims. These classes are the most numerous, the most helpless, the most unfortunate and the most suffering." Such being the opinion of a writer who is neither a communist, socialist nor nihilist, we may safely conclude that the wrongs of these classes are not imaginary.

But the great problem, "How to mitigate the evil," is yet to be solved. When the French revolution accomplished also a moral revolution in Europe, the liberals breathed freely and said, "The chains of oppression are now broken, and there is nothing to impede our progress to the highest forms of prosperity and liberty." Alas, as the years rolled rapidly on, the dream in which they indulged themselves was gradually dispelled. Let their own apostle, and probably the ablest of them, Karl Marx, show how the thing worked. He said: "Although the liberals have not, as yet, carried out their principles in any land completely; still, the attempts which have been made are sufficient to show the uselessness of their efforts. They

endeavored to free labor, but only succeeded in subjecting it more completely to the yoke of the capitalist. They aimed at setting at liberty all labor powers, and only riveted the chains of misery which bound them. They yearned for a happy condition of society, and only created superfluity on the one hand and dire want on the other. They desired to secure for merit its own honorable reward, and only made it the slave of wealth. They wanted to abolish all monopolies, and only, by their action, placed in their stead the still greater evil, the monster monopoly, capital. They wanted to get rid of the state and yet have multiplied its burdens. They wanted to make education the property of all, and instead of this they made it the exclusive privilege of the rich. They aimed at the exclusive moral improvement in society, and only left it in a state of rotten immorality. They wanted, in a word, unbounded liberty, and they have only produced the meanest servitude." Professor Thorold Rogers, of Oxford, England, one of the most distinguished political economists of our time, says: "It is in vain to rejoice over the aggregate of our prosperity, and to forget that the great part of the nation has no share in its benefits. It may be that the wisdom of our forefathers was accidental; but it is certain that society was divided by less sharp lines, and was held together by common ties in a far closer manner in the times which it has been my fortune to study than it is now. The feudal system of the middle ages was one of mutual interests; its theory of property involved far more exacting duties than modern rights ever acknowledge, or remember, or perhaps know." Another thoughtful writer says: "The workingman of to-day has nominal freedom, but does he enjoy actual freedom? They are in possession of political equality, but have they advanced

one single step in the direction of social and economic equality? There are not wanting those who go even farther than to answer both these questions in the negative. They point to the fact that the weak and needy have, as never before, lost all connection with the strong and powerful. Hundreds of laborers crowded into a single shop lose all personal feeling with their one employer. Formerly the distance between journeyman and master was slight, and the passage from one to the other could invariably be effected by diligence and ability. This change of condition has now become impossible for the greater number. The majority of those engaged in manufactures must, in the nature of things, remain common laborers. A few, unusually gifted or favored, may hope to rise, but even for them it becomes ever more difficult to ascend the social ladder. On the one hand, the division of labor is carried so far that the labor performed by each is exceedingly simple. Instead of taxing the ingenuity, and thereby conducing to mental development, the endless repetition and sameness of labor tends to make one stupid. The gulf between employer and employed widens unceasingly." The poor, in former times, had masters; they have, in present times, only employers. But the employers of this age are often far more cruel and oppressive than the masters of past ages.

De Lamennais, the French Catholic priest, who labored so long and earnestly for the benefit of the masses, wrote a book called, "The Words of a Believer." And in it he thus describes, in a parable, the difference between the slave-owner and the capitalist, estimating slavery as the lowest form of servitude: "Now, there was a wicked and accursed man. And this man was strong and hated toil, so that he said to himself: 'What shall I do? If I work not I shall die;

and work to me is intolerable.' Then there entered into his heart a thought born in hell. He went in the night and seized certain of his brethren while they slept, and bound them with chains. 'For,' said he, 'I will force them with whips and scourges to toil for me, and I will eat the fruit of their labor.' And he did that which he had resolved; and others seeing it did likewise, and the men of the earth were no longer brothers, but only masters and slaves. This was a day of sadness and mourning all over the face of the earth. A long time afterwards there arose another man, whose cruelty and wickedness exceeded that of the first man. This man, seeing that men multiplied everywhere, and that the multitude of them was innumerable, said to himself: 'I could indeed chain some of them, and force them to work for me; but it would be necessary to feed and clothe and house them, and that would diminish my gains. I will do better; I will let them work for nothing. They will die, indeed, but their number is great; I will amass a fortune before their number is greatly diminished, and there will always remain enough for my purposes.' Having thus spoken, he addressed himself to some of them and said: 'You work six hours, and you receive a piece of money for your labor; work twelve hours and you will receive two pieces of money, and you and your wives and your little ones will live better.' And they believed him. Then he said to them, 'You work only half the days of the year; work every day in the year and your gains will be doubled.' And they believed him still. Now it happened that, the quantity of labor being thus doubled without any increase in the demand, therefore the half of those who previously lived by their labor could find no one to employ them. Then the wicked man whom they had believed said to them, 'I will give labor to all,

under condition you will labor the same length of time, and that I shall pay you only half so much as I have been in the habit of doing; because I do indeed desire to render you a service, but I do not wish to ruin myself.' And, as they and their wives and little ones were suffering the pangs of hunger, they accepted the proposal of the wicked man, and they blessed him; for, said they, he gives us our life. And, continuing to deceive them in the same manner, the wicked man ever increased their labor and ever diminished their wages. And they died for lack of the necessities of life, and others pressed forward to take their places; for poverty had become so terrible in that land, that whole families sold themselves for a morsel of bread. And the wicked, cruel man, who had lied to his brothers, amassed a larger fortune than the man who had enslaved them. The name of the latter is tyrant; but the former has no name save in hell itself."

De Lamennais was deeply in earnest; but he and nearly all social reformers are in the habit of indulging in too much violence in denouncing capitalists. For he means simply the capitalist when he says the "man has no name save in hell itself." The capitalist is not, on the average, any worse man than his operatives. The blame of this horrible state of things does not rest so much upon capitalists as upon the state. The state numbers its citizens, and it numbers its acres of land. Let the state then make an imaginary—not a real—but an imaginary division of the land, in equal shares among these citizens. Say a state—Ohio for instance—has thirty millions of acres, and three millions of inhabitants. The imaginary distribution would give every voter fifty acres of land. Let the government then pass a law that every man who owns fifty acres or less shall have no right to sell it. He should be allowed to

sell all that he owns over this amount, if he chooses to do so. But the fifty acres should be held in trust for his children and should be declared, by law, to be an inalienable homestead, to be owned by him and his family forever. (I do not know the acreage of Ohio, nor the number of its population, but only use these figures as an illustration.) In the course of time, all the land in the state would naturally and inevitably become homestead land, and then there would be in that state no more sales of land. This state of things would be the object aimed at—the object most desired. The only subdivision after this would be the division among the male heirs, resulting from the increase of the population. I say male heirs, for land is not a desirable species of property for unmarried women. And under this law every voter would, in course of time, become a land owner, and therefore the married woman would always find a home on her husband's land.

“Once a landholder, always a landholder,” should be the authoritative enunciation of the state. There is no danger of the subdivision of the land becoming too great. If some of the sons desire larger possessions, they can go to unsettled regions, where they can buy larger tracts of land; but here, too, the law of “unalienable homesteads” should prevail. There should be two kinds of land-tenure—one the tenure of the capitalist, the present tenure, which is held like any other property, bought and sold at will; the other the *tenure of the citizen*, which lasts for all time, transmitted from father to son to the latest generation. The citizen's tenure should never exceed his equal share as one of the nation. This tenure should be only a lifetime interest—it belongs to his children and his children's children. Every man has a God-given right in his native soil. For men to be placed in the helpless position which en-



ables the "wicked man who has no name save in hell" to prey upon them, in order to fill his heavy coffers with useless gold, is the sin of the state which professes to protect *all*. When I repeat the divine mandate, found in the Christian's Bible, that every man has a God-given right in his native soil, I do not wish to be understood as favoring any of the doctrines of communism and socialism already extant. As Karl Marx so truly says, their schemes as yet have resulted in nothing but failure. There is a story told of several learned men who once made a journey in a one-horse vehicle, and when it became necessary to attend to the wants of their horse, they tried in vain to take off his collar. They with their united strength almost pulled the poor beast's head off, but still the collar wouldn't come. A maid servant appeared upon the scene, and exclaimed "La, gentlemen, you have only to turn the collar upside down," and suiting the action to the words she, in a trice, reversed the collar, and easily drew it over the horse's head. So, in this case, where vast and important interests are concerned, the remedy is very simple. "To every man shall his inheritance (of land) be given," says the divine lawgiver, the creator of both the man and the land. Nature cures ills by grand, fundamental laws; and we should do the same. I would not forcibly wrest any man's land from him. I would merely pass this law, by legislative enactment, in every state—*i. e.*, that the landed homestead belongs to a man's male heirs, and place it out of the father's power to sell it. As far as this comparatively small piece of property is concerned, he should be allowed to act only as guardian for the children. Such a law would not make any immediate perceptible difference in the existing state of things. But ultimately it would be the difference between na-

tional life and national death. We have reached that point in the progress of civilization when such a law becomes necessary to preserve us from utter political ruin. The landless classes—the *proletariat*—are becoming as dangerous as ravenous wolves. If you do not give them their rights, they will certainly deprive you of your rights.

Dr. Irenæus Prime, of the New York *Observer*, calls attention to the growing insecurity of life and property. Socialism he considers the great danger which threatens the civilized world. Cyclones, floods and earthquakes are minor evils, he thinks, compared with this moral gangrene which is eating out the heart of society. They demand that the government should own the land, and rent it out equally to all men. Such a condition of things would result in an enslavement of the human race, such as the sun has not yet shone upon. Only imagine yourself without a foot of land that you can call your own—without a home—with yourself and your wife and your children dependent upon the state. And what is the state? The mad, ignorant and fanatical will of the demoralized public. I acknowledge that the present state of things is bad—we can scarcely realize how bad—but the schemes which have been proposed are infinitely worse. Proudhon, one of the celebrated leaders of communism declares that, "Property is theft." Only think, for one moment of the consequence of such a doctrine as this. Nothing your own—not even your father's Bible. It belongs to everybody. Everything that you hold dear in inanimate things—your house, your lawn where you children play, your garden, your meadows and fields, your furniture and library—all, all belonging to the public at large. Truly the liberals have made great mistakes; every struggle they make to better themselves (according to

the admission of their own greatest leader, Marx) has been like the struggles of a man sinking in quicksand. Deeper and deeper he sinks, and if they ever succeed in making the entire land the property of the state, it will be the last expiring throe, as the treacherous sand closes over the head of the victim.

For all political evils, there is a safe and sure remedy in the Bible. Christian ministers fail in their duty when they neglect to teach the laws of Moses. They teach obedience to man-made laws. But "in vain do they worship me, teaching for doctrines the commandments of men." The only perfect political system, the only perfect educational system, and the only perfect judicial system, are found in the laws of Moses. Whenever we depart from the divine model, we bring punishment upon our own heads. It is true that the Christian dispensation made, "of necessity, a change in the law," but this change did not include the substitution of man-made laws for God-made laws. The priesthood ceased to be hereditary, but the system remains the same. The priesthood included the entire "teaching" classes; *i. e.*, preachers, lawyers, doctors, teachers (of every designation, including editors and journalists) and authors. They bore a certain numerical proportion to the people. The government revenues were devoted to their support; and at their hands the people received free justice, free education, free literature, and free medical and spiritual attention. They governed themselves with "town-meetings," and a net-work of committees, which received no pay. Every man not only owned his own home and his own land, but he owned it forever. Under the Jewish system, its rent could be seized for debt, but under the change which "of necessity" the milder rule of Christ made in the law, the land should not be subject to even a temporary

seizure for debt. It should be counted out, in all financial transactions.

With a wise and unselfish government, land ownership could soon be the privilege of every citizen. The land of the world, for all practical purposes, is not limited in quantity. "There is enough for all and to spare. Our own conviction is, that there always will be. There certainly will be for countless generations. Vast areas of the richest soil on the globe have not one man per square mile. The land even of the British empire virtually knows no limits; it can be purchased of excellent quality at the rate of a day's labor per acre."—*London Quarterly Review*.

Adam Smith calls our attention to the fact that among the most powerful conquerors of the world were the nomadic peoples who established the Saracenic empire. They were pastoral tribes living chiefly on the milk of their flocks. Could our western "cowboys," who are becoming so numerous, only be brought under the refining and enlightning influence of free education, free justice and free medical and spiritual attention, we might look for new and beautiful developments in that now rough and savage life. Tent life only needs artistic taste and intelligence to make it comfortable and delightful.

One of the great evils of civilization, so-called, is the injurious character of so many of the employments of life. Pastoral and agricultural pursuits are healthful to the body, and ennobling to the soul. But when Thomas Hughes speaks of the "crooked ways of trade," he designates a something which is almost unavoidable in successful business in trade. The whole mercantile class in England are called "shop-keepers;" the merchant-princes are only advanced shop-keepers. Industry, when honest, is always respectable; but when

persons deliberately choose a calling in life which calls out the lower instead of the higher instincts of human nature, we cannot feel the same regard for them which we would otherwise do. A man can maintain his integrity as a farmer or stock-raiser with far greater facility than he can as a shop-keeper. Farming and stock-raising give the open air training and muscle-giving physical vigor which are so necessary to moral as well as mental health. Rev. Charles Kingsley thus speaks of the English shop-keeping class: "Woe to the class or the nation that has no manly physical training. Look at the manners, the morals, the faces of the young men of the shop-keeping classes, if you wish to see the effect of utterly neglecting the physical development of man, of fancying that all the muscular activity he requires, under the sun, is to be able to stand behind a counter, or sit on a desk-stool without tumbling off. Be sure, be sure, that ever since the days of the Persians of old, effeminacy, if not twin-sister to cowardice and dishonesty, has always gone hand in hand with them. To that total neglect of any exercises which call out patience, fortitude, self-dependence and daring, we attribute a great deal of the low sensuality, the conceited vulgarity, and the utter want of a high sense of honor, which prevail just now among the middle classes; and from which the navigator, the engineer, the miner and the sailor are comparatively free." To see a young man sell a farm, in order to go into shop-keeping is painful. He gives up a noble avocation for an ignoble one. He gives up, in a measure, his independence, and has to truckle to the masses for patronage. He gives up the fresh, open air for the dust-laden, disease-engendering air of the counting-room, the ware-house and the store. Instead of watching the growing grass, the ripening grain, the bending

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fruit boughs, the moving herds of cattle and flocks of sheep, his eyes are daily filled with the inferior productions of man's invention.

If all men were educated farmers, producing their own food, and their families spinning and weaving their own clothing, the condition of the world would be vastly better than it is at present. Lady Washington sat at the useful spinning wheel with far more grace than modern belles do at the piano. The soul grows sick at the sight of useless accomplishments, accompanied by artificial matters, cold, calculating hearts and superficial educations. We long for the honest truth and dignified loving kindness of our grand-mothers. The Hebrew system made rural life one of ideal beauty. Their system of education placed all the advantages of intellectual culture at every farmer's door. The Levitical class were scattered throughout the nation, teaching every farmer's son and daughter all the learning of the age. Every political step we take in accordance with this system, will bring us a blessing; every political step we take without it will be a mistake.

H. M. IRWIN.

## GENERAL NOTES.

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*PAN-PRESBYTERIAN COUNCIL.*

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## REPORT OF COMMITTEE ON RECEPTION OF CHURCHES.

Rev. Principal M'Vicar (Montreal) submitted the report of the Reception Committee regarding the application to be received into the Council of the Presbyterian Church of Jamaica, the Reformed Church of Austria, the Synod of the Irish Secession Church, and the Cumberland Presbyterians of the United States of America. He said that with respect to the Cumberland Presbyterians, the Church was organized in 1810. It was a body of great Christian vitality, as would be seen from the fact that it had 1,422 ministers, 224 licentiates, 197 candidates for the ministry, a communion roll of 115,749, a theological seminary, three universities, and several colleges and academies. The committee in charge of the work of considering the applications for admission into the Alliance was composed of seventeen persons, and at the meeting held on the previous day sixteen were in attendance. He ventured to say that the members of the committee represented all the shades of opinion that might be supposed to exist in the Alliance, and the report he was about to read was unanimously adopted:—"The Committee beg to report as follows—(1) Respecting the Cumberland Presbyterian Church in the States of America, the following deliverance was unanimously adopted—Whereas, the Cumberland Presbyterian Church has adopted the constitution of the Alliance; whereas it was one of the Churches which was

invited to assist in the formation of the Alliance in 1875; whereas, it has now, as on previous occasions, made application for admission, and has sent delegates to the present meeting; whereas, further, as declared by the first meeting of Council, the responsibility of deciding whether they ought to join the Alliance should rest on the Churches themselves: your Committee recommends the Council, without pronouncing any judgment on the Church's revision of the Westminster Confession and Shorter Catechism, to admit the Cumberland Presbyterian Church into the Alliance, and to invite the delegates now present to take their seats. (Applause).

(2) Respecting the applications from the Reformed Church of the Province of Austria, the Synod of the Secession Church of Ireland, and the Presbyterian Church of Jamaica, your Committee unanimously recommends that these Churches be admitted, and that their delegates be invited to take their seats. (Applause.)

The Moderator—The report is on the table of the Council. If we can adopt it *simpliciter* it will save time.

Rev. Dr. Hays moved the adoption of the second half of the report referring to the last three Churches.

Rev. Dr. Welch (Auburn, N. Y.) seconded the motion, which was agreed to.

Rev. Dr. Chamberlain (Madras) moved that the report as a whole be adopted.

The Moderator—We have already adopted the latter part of it.

Rev. Dr. J. H. Martin, (Kentucky,) in moving that the portion of the report referring to the Cumberland Presbyterian Church be not adopted, said—Mr. Moderator, it has often occurred to me that Presbyterianism is not only great and powerful in its purity and integrity

and by its direct, regular, legitimate operations and effects, but also in certain modifications of the system, reactions against it, forms of dissent, and divergence from it. This is illustrated by two important historical facts. In the year 1800 there prevailed in Kentucky and other western parts of the United States a deep and wide spread religious excitement. This awakening was chiefly produced and largely promoted by Presbyterian ministers, notably the Rev. James M'Grady, a Boanerges, a man of fervid eloquence and power as a preacher. Out of this ferment in religious affairs there sprang into being two new ecclesiastical organizations that have grown to be large and strong. One of these is a denomination called by themselves the Christian Church or Disciples of Christ and commonly designated Campbellite Reformers. This body originated in Northern Kentucky in the year 1804, when five Presbyterian ministers, of whom the principal one was Barton W. Stone, by voluntary union, constituted a new Church. They had previously renounced the jurisdiction of the Presbyterian Church and seceded from it. The ground of their action was hostility to creeds in general, and to the Westminster Confession of Faith in particular. They professed to make the Bible the sole basis of their organization, the standard of belief and practice. A few years afterwards Alexander Campbell, also a Presbyterian minister, born in Ireland, but living in the United States, first affiliated with the Baptist Church, and then started a new movement called the Reformation. When he and Barton W. Stone became personally acquainted they found that a substantial agreement in views, principles, and aims existed between them. After several conferences, the two parties, headed by Stone and Campbell respectively, coalesced and became one body. This union was consummated in a meeting

at Lexington, Kentucky, in 1832, and afterwards throughout the country at large. This denomination of the Christian Church, or Disciples of Christ, the originators of which had been Presbyterian preachers, claims now to consist of 5,700 congregations, 4,050 ordained ministers, 631,720 communicants. The lines of separation and distinction between them and the Presbyterian Church is wide, marked, and distinct. To this denomination President Garfield belonged. In 1810 the Cumberland Presbyterian Church was first organized in the southern portion of Kentucky. It was an outcome of the same prevalent excitement, and an offshoot from the parent tree of Presbyterianism. This body, however, did not depart and diverge so widely as the other from the Presbyterian system. They retained the Presbyterian form of government, and to a certain extent the doctrinal standards or old formulas of belief, which they modified with reference to decrees, election, and predestination, perhaps also on the subject of the Atonement, and on Divine agency and the operations of man's will in spiritual things. This denomination in 1883 consisted of 2,591 churches, 1,437 ministers, 113,750 church members—Presbyterianism active, expansive, strong, influential in this modified and altered form of the system. An application has been made by the Cumberland Presbyterian Church to form a connection with the General Alliance of Presbyterian Churches throughout the world, and this Council is called upon to consider and decide the question of granting or refusing the application. If the issue presented were that of fraternal relationship with the ministers and members of that Church as brethren in the Lord, or of uniting with them in an Evangelical Alliance, or on any platform of a common Christianity, the path of duty would be plain, and association with them



would be honorable and pleasant. But the issue actually presented is, whether the Cumberland Presbyterian Church shall be admitted into the Alliance of Presbyterian Churches throughout the world, the basis of which is a clearly-defined constitution? I desire to state the grounds on which, in my judgment, this connection ought not to be formed. The reason in general is, that the fundamental principle of the Alliance operates to hinder, debar, and exclude that body from membership in it, to-wit, "whose creed is not in harmony with the consensus of the Reformed Confessions." In proof of their lack of harmony with this consensus I adduce, first, the fact that proposals for mutual correspondence between the Cumberland Church and the Northern Presbyterian Church in the United States resulted in the discovery of such a want of agreement in doctrinal matters that the efforts in this direction failed of success, and were abandoned. I adduce a second fact, viz., that overtures for organic union between the Cumberland body and the Southern Presbyterian Church in the United States, as per minutes of the latter organization for 1866 and 1867, were rejected by the General Assembly of the Southern Church. It was admitted that the Cumberland Church is Presbyterian in polity, and has raised the standard of education and of qualifications for the ministry, and, so far as these points are concerned, a union might possibly be effected. But the chief ground of objection to organic union made by the Southern Assembly was that the terms suggested by the Committee of the Cumberland Presbyterian Church involved "changes so materially modifying the system of doctrine which has for centuries been the distinguishing peculiarity and the eminent glory of the Presbyterian Churches, both of Europe and the United States," that a proposition for union could not be en-

tertained, and the whole subject was abandoned. If, now, these two large and influential bodies of Presbyterians, constituent parts of the Alliance, and confessedly in harmony with the consensus of the Reformed Confessions, are not like-minded in doctrine with the Cumberland Presbyterian Church, it logically follows that the last-named is not in harmony with that consensus. If not in accord with other bodies forming the Alliance, can they reasonably, wisely, and properly be admitted into it? Would there not be friction, discord, disturbance growing out of this lack of unity? For "how can two walk together except they be agreed?" Another ground of objection to their admission is the statement made by the Cumberland body that the Westminster Confession contains errors which the fathers of the Church, in framing a creed, eliminated from it. The exact language, found in a report made by a committee on a proposed revision of the Confession of Faith and Form of Government of the Cumberland Presbyterian Church, and adopted by the General Assembly in Austin, Texas, May, 1881, is this:—"This desire grows out of the fact that our fathers, in revising the Westminster Confession of Faith for the use of our Church, and in eliminating errors taught therein!" This is a grave official allegation with reference to that venerated symbol, that has been the accepted standard of Bible truth and doctrinal belief of the Presbyterian Churches of England, Scotland, Ireland, the United States, Canada, and elsewhere, save the Cumberland body itself. This declaration is followed with a statement that the fathers "left many chapters and sections unchanged, and in which are found words and phrases, the meaning of which is inconsistent with the system of Bible truth taught in the Revised Confession, and inconsistent with the teachings of the 'pulpit' then and

now." That is, additional expurgation and a new or second revision were important and necessary, and accordingly a new revision, that is now the Confession of Faith of the Cumberland Presbyterian Church, was made and adopted. In the General Assembly of the Cumberland Church at Nashville, Tennessee, in May, 1883, a letter of fraternal regard was read from the Evangelical Union of Scotland congratulating the Assembly upon the revision, and the success with which "Westminsterism" had been expunged from the text. Among the signatures were the names of George Gladstone, a near relative of the Premier, and Fergus Ferguson, D.D., of Glasgow. Three things are evident. First, that the Evangelical Union of Scotland are delighted to see "Westminsterism expunged" from a Church Creed or Confession of Faith. Secondly, the said Union congratulated the Cumberland Presbyterian Church for having expunged Westminsterism from its Revised Confession. Thirdly, it is implied that the General Assembly accepted this congratulatory message as an expression of fraternal regard, sympathized with the Union in their delight over the exclusion of the doctrines indicated by this word from their Confession, and that they cherished the same dislike and hostility to Westminsterism felt and expressed by the Evangelical Union of Scotland. The attitude, therefore, of the Cumberland Presbyterian body, as defined and exhibited by their highest Court, is that of disagreement with and opposition to whatever of Biblical truth and doctrine may be included in the word and idea of Westminsterism. On this point the revision is its own witness. While there are sections on the decrees of God, Preservation of Believers, and Christian Assurance, there is an omission of statement concerning the great fundamental, vital, precious, glorious doctrines of the election

of grace and of predestination to life, holiness, Divine Sonship, and conformity to the image of Jesus Christ of those who were chosen in him before the foundation of the world. This is a glaring defect in any church creed whatever. These truths are incorporated in the Westminster Confession, and while they may be expunged from it by a process of revision, it is impossible to expurgate them from the Word of God, or to formulate a full Scriptural creed without them. It may be done on paper, but it cannot be done in fact. The free unmerited love of God in the saving the chosen vessels of mercy, according to his antecedent and eternal purpose, is a truth inseparable from the Divine nature and will, as old as God and enduring as eternity. If the Cumberland Church be admitted into the Alliance, it would be the introduction of an element of hostility and antagonism to some of the most important and precious contents of the Westminster Confession, and of all the Reformed Confessions in substantial harmony with it. If a proposition should be made in the General Council to reaffirm the leading characteristic doctrines held by Presbyterian Churches of many lands, both in the Old and New World, the Cumberland brethren, after being admitted, would by a logical necessity array themselves in opposition to some of these doctrines, and by their arguments and votes endeavor to prevent a restatement and re-endorsement of them. They might, in conjunction with others, form a party within the Alliance that would seek to expunge Westminsterism and all kindred ideas, doctrines, and principles from the constitution of the Alliance, and assert that the consensus of all the Reformed Confessions is in accord with their own views. After having changed the basis of the Alliance as to its principles, if at any time this party should constitute a numerical majority of members in the General Council,

they might even go so far as to expunge or expel those holding opposite views, and gain control of the General Council and the Alliance which it represents. Men are actuated and governed by their ideas, views, principles, convictions of truth and duty, and it is almost certain that the delegates from the Cumberland Church, if that body be admitted into the Alliance, would contend for their own distinctive views, doctrines, and principles, and exhibit hostility, as that Church has been doing since its first organization, to those great doctrines of revelation that have for centuries been the distinguishing peculiarity and eminent glory of the Presbyterian Churches both of Europe and the United States. The great magnetic attractions of the constitution of the Alliance are the three principles enunciated as the basis of union between the Churches that enter into it. These are that any Church is eligible to admission which holds Presbyterian principles, receives the Old and New Testaments as the Word of God, and whose creed is in harmony with the consensus of the Reformed Confessions. These articles of agreement constitute the bond of connection between the Churches that form the Alliance. If there be a departure from these fundamental ideas and principles by the introduction of incongruous and conflicting elements, the tendency will be not only to weaken, but to disintegrate, dismember, and dissolve the union. To avoid the contingency of such a result let us by open, candid, honest, straightforward action adhere to the constitution, and maintain it in its obvious meaning and true spirit, principles, and intent. (Applause.)

Dr. Briggs (New York) said the report had been unanimously agreed to by a large and representative meeting of the Committee. He wished the house to observe that the report compromised nobody. It did

not ask the opinion of any brethren or any Church upon the revision of the Westminster Confession which this Church had just completed. It waived that; it pursued the policy which had already been laid down in the first meeting by the Alliance, namely, that the responsibility of deciding devolved upon the Church itself, and not upon the Alliance. It would be impossible for the Alliance to go into an examination of the creeds of the Churches represented. If they did that, they would develop endless difficulties. All they had to do was to accept the creditable profession which the Cumberland Church had made. That Church in General Assembly had adopted the constitution of the Alliance, and this was all the other Churches had done. They had decided yesterday that they would have no new test of membership, and the Cumberland Presbyterians had complied with the oldest. Their reception by the Alliance did not bind it. The Alliance accepted the consensus in the historical sense, and the Cumberland Presbyterians accepted it in the same sense. It was quite true that the Church to which he belonged (the Northern Presbyterian) had refused to enter into an organic alliance with this body.

Rev. Dr. Marquiss—Mutual correspondence, not organic union.

Rev. Dr. Briggs said there was a great difference between organic union and meeting in that Alliance. Dr. Marquiss had urged his view on the ground that a committee of the Cumberland Presbytery had expressed certain private opinions. It was quite true that that body had appointed a committee to revise the Confession, and that committee made statements of which they could not approve, but the whole body could not be held responsible for these, inasmuch as they refused to accept the report, and declined to allow it to be



printed on the official records of the Church. (Hear, hear.) Dr. Marquiss's other statements about the correspondence on the Evangelical Union of Scotland were also irrelevant, inasmuch as the opinions or actions of the committee had never been adopted by the Church. He (the speaker) yielded to none in reverence to the Westminster Standards, but that was not the constitution of the Alliance. (Hear, hear.) That constitution was the consensus of the Reformed Standards, and the Cumberland Presbyterians were in conformity with that consensus. The difference between the Cumberland Presbyterian Church and the United Presbyterian Church, which was in the Alliance, was that the American Church had revised the Standards, the Scotch Church had added an explanatory declaration, and the brethren of the Cumberland Church, who were here, accepted the Standards with the explanatory declaration of the U. P. Church. He did not see, therefore, why they should refuse them. He hoped they would come to a unanimous conclusion in the matter—a conclusion which would compromise nobody. They were not compromising their Southern American brethren, who were not asked to give an opinion in favor of the other Church. (Applause.)

The Moderator.—I wish to know if it would meet the wishes of the Council that we should take a vote on this matter after hearing one speech from the other side. This would save the time of the Council.

Rev. Dr. Chambers.—Some of us have conscientious convictions on this subject, which require to be expressed without going into any argument, and I, as one of those persons, would like to be heard.

The Moderator.—Will your observations be brief?

Rev. Dr. Chambers.—I will be brief; I do not wish to speak just yet.

The Moderator.—Then Dr. Petticrew is in possession.

Rev. Dr. Petticrew (Faughanvale), who was well received, said he had not the pleasure of knowing a single minister or member of the Cumberland Presbyterian Church, and, therefore, he could in some degree speak without any personal bias on this subject. He could not concur with the doctrine laid down by Professor Briggs that the action of the Alliance in receiving the application of the Cumberland Presbyterian Church compromised that body, because he (Dr. Briggs) said that the responsibility rested upon the Church and not upon the Alliance. Now, in the report that was read the language that it implied was that the responsibility of considering whether this body was to be permitted to join the Alliance or not rested with the individual Church, but surely the Alliance had some responsibility as to whether it would receive that application or not. The language of their constitution was that any Church organized on Presbyterian principles, which held to the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed was in conformity with the consensus of the Reformed Churches, should be eligible for admission. Supposing the doctrine laid down by Dr. Briggs were the constitution of this Alliance, then it would read that any Church organized on such and such principles, not simply should be eligible for admission, but should be admitted. The principles Dr. Briggs enunciated would require them to admit any Church whatsoever that was organized on Presbyterian principles, and professing to hold the authority of the Old and New Testaments supreme, and whose creed was in conformity with the consensus of the Reformed Churches. He believed that the Alliance

itself was responsible in this matter, and that it could not, in dealing with this report relieve itself of the responsibility that rested upon it in such a case. He thought it was generally understood, and he thought correctly, that the Cumberland Presbyterian Church had eliminated from its creed the doctrine of the unconditional election of God's people to eternal life and the means thereof, and he did not think it could be denied by anyone here that the Reformed Confessions had been hitherto regarded as Calvinistic in doctrine; and certainly the unconditional election of God's people to eternal life, and the means thereof, was not only one of Calvinism, but a very distinctive doctrine of Calvinism, far more so than any other doctrine contained in the Reformed Confession of Faith. (Applause.) It was not easy to see how a creed from which that doctrine had been eliminated could be regarded as in harmony with the Confession of the Reformed Churches—(hear, hear)—but, according to the constitution of the Alliance, in order that a Church might be eligible for admission, it must not only be a Church organized on Presbyterian principles, but must be a Church whose creed was in conformity with the consensus of the Reformed Confession. It was quite true, as Dr. Briggs had said, that the Alliance had refused to define what the consensus of the Reformed Churches was, but it was a reality notwithstanding. That consensus was neither vague nor unmeaning. It must be admitted by anyone who paid attention to the subject that the consensus of the Reformed Confession was Augustinian and Calvinistic as distinguished from Arminian, but, as interpreted by Dr. Briggs, the Presbyterian Church was nearer Arminianism than it was to Calvinism. That being so, the Alliance could not strain its constitution to receive the Church as part of it, seeing that

the creed of a Church, before it was eligible for admission, must be in conformity with the consensus of the Reformed Confession, and that the creed of this Cumberland Church was in a most important matter not in conformity with that consensus. Suppose this Alliance were to take the course recommended by the Business Committee, what would be the result? It would be regarded as having flatly declared that the doctrine of the eternal election of God's people to everlasting life and the means thereof was no longer regarded as a necessary part of the system of truth which this Alliance represents and witnessed to, and by many outsiders it would be regarded as a practical abandonment by the Alliance not only of that doctrine as a necessary part of their testimony, but of an abandonment of the doctrine altogether. (Hear, hear.) If that course were to be taken by the Alliance he did not see where they were to stop; he did not see why they should not, as the next step, declare that a Presbyterian form of government was not a necessary qualification for admission to the Alliance. (Hear, hear.) He held that this doctrine was more vital than any form of government, however important in its own place. (Applause.) The reason of the existence of the Alliance on its present basis would in a large degree have ceased if a course was taken which undoubtedly would imply that this doctrine—which was more than any other characteristic of Calvinism—was no longer part of the system of truth that the Alliance represented. The leading doctrines held by the Cumberland Presbyterian Church were held by other denominations that were not Presbyterians. They must, therefore, bear in mind that the logical result of the admission of this Church would be that those other evangelical Churches would be eligible for admission. He thought the Alli-

ance as at present constituted had a totally different object in view, and seeing that the doctrines about the sovereignty of divine grace were not witnessed to by other denominations as by evangelical Presbyterians, he thought they should hold up this doctrine rather than take any course that would throw discredit upon it or put it in abeyance. (Applause.) When many Churches joined this Alliance they took it for granted that they were joining an Alliance of Churches strictly Calvinistic in doctrine, and if any course was taken by which the Alliance ceased to be Calvinistic in doctrine he maintained that the interest of many Churches now connected with the Alliance would in a large degree cease. (Hear, hear.) It had been hitherto understood that it was Calvinistic Presbyterianism that the Alliance represented, and if the Alliance came down from that platform some of the Churches would be led to regard the organization with feelings of much less interest, if they at all continued to send their delegates or representatives to its meetings. (Applause.) He had only to say that he entirely agreed with those who had spoken in opposition to the recommendation of the Business Committee.

Rev. Dr. Chambers here rose to speak.

The Moderator.—I am not acquainted with your rules of debate on the other side of the Atlantic, but in England it is the custom to hear one speaker on each side alternately. On which side does Dr. Chambers wish to speak?

Rev. Dr. Chambers.—On either side—between the two. (Laughter and applause.)

The Moderator.—I presume it is the mind of the house that Dr. Chambers shall be heard. (Applause.)

Rev. Dr. Chambers said there were two simple ways of dealing with this subject. One was to sanction the

admission of the Church who made the application. That was simple. It was in their power to accept it. That was simple too. But the difficulty was that this was a case different from any that had ever come before this body, or was ever likely to come before them, because it was a case of a body calling itself Presbyterian which had taken one of the acknowledged Reformed Confessions, and eliminated from it the first one of the doctrines of grace which everywhere were recognized as characterizing the symbols of the Reformed Church. It was admitted on all hands, and did not admit of argument, that the Cumberland Presbyterian Church had excluded the article of the election of God's children to life everlasting from the Confession.

Rev. Dr. Briggs was understood to say, that that would not be admitted.

Rev. Dr. Chambers was sorry that any man in that Alliance should ask for argument on that point who had read the revision of the constitution of the Reformed Churches. If the Cumberland Presbyterian Church had not struck out that doctrine, then, he did not know how otherwise it could be struck out. (Hear, hear.) But he thought he saw an easy escape from the difficulty that presented itself. They could hold them in without trumpeting themselves as having yielded a doctrinal principle of the faith for which their fathers bled and died. He was not willing to appear in that position, and all he asked was that this Alliance would save him and others who thought with him from being subjected to the reproach of having, as a body welcomed in those men who, as it were, had spat upon a primary article of the doctrines of grace. (Applause.) It was, however, a very serious matter to object to the conclusion arrived at unanimously by such



a body of brethren as composed the Committee, and it was with the greatest deference that he ventured to speak upon the subject, and it was only out of conviction of conscience that he rose to claim that they would do this Alliance justice. What he had to suggest was that the Committee should alter the report by the addition of a statement something to the effect "that without becoming responsible for the omission made in the confession of faith," recommended the Alliance to admit the Church in question. (Hear, hear.) A provision to that effect would relieve them. He did not think that if their brethren of the Cumberland Presbyterian Church were admitted they would do them any great harm. On the contrary, he thought it possible that they would do their brethren of the Cumberland Church a great deal of good. (Laughter and applause.)

The Moderator.—Will Dr. Chambers put his suggestion in the form of an amendment?

Rev. Dr. Chambers.—Yes, I move accordingly, and shall present the amendment in written form.

The amendment having been seconded.

Rev. Principal Cairns (Edinburgh) said he rose with deep feelings of responsibility, and he could fully sympathize with the views of Dr. Martin and others who had objected to the admission of the Cumberland Presbyterian Church. When he came to study this question for the first time he felt strongly inclined in the same direction that had been so ably and forcibly expressed by Dr. Martin and others. He felt there was great danger of something being done in the way of admitting those otherwise much-respected and valued brethren and fellow-Christians that might compromise their adhesion to their own symbol of authority, the consensus of Reformed Confession. He therefore read all the documents he could find. He read through the

accounts of Dr. Schaff, and he read through also the revised confession itself; and he had the opportunity of asking one of their own body, from their own point of view, their position and true basis of doctrine. The result of that study, and still further the conversation of brethren representing both sides of the question—the side that was most favorable to the Cumberland Presbyterian Church and the side that was most adverse—and, with the best thought he could give to the subject, had led him to the conclusion that he found his way clear, first, as a member of the committee, to vote for that report, and then, as a member of this Council, to vote for its adoption. (Applause.) He felt the great gravity of the position, but he would ask the permission of that meeting to add an element which had not been brought out, and which might relieve the mind of the Council, as it had relieved his own mind. He happened to be convener, along with Principal Harper, of a committee which took part in the work of reconsidering, and so far revise, the standards of the United Presbyterian Church in Scotland. They had the greatest difficulty and the greatest sense of responsibility, yet they had arrived at a harmonious conclusion. He took the liberty in moving, at one step of the discussion, the adoption of the report of that Committee, and that report contained the proposal in regard to the question of Divine decrees. In regard to the question of election—the article on election—he would take the liberty, if that meeting would allow him, of reading a portion of the speech which he then delivered:—“In regard to the second article as to the Divine decrees, including the doctrine of election to eternal life, we hold here that these are in accordance with the truth that ‘God will have all men to be saved, and has provided a salvation sufficient for all, adapted to all, and

offered to all, with the grace of his Spirit in the Gospel ; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.' I do not need to add to what I have already stated as to my attachment to that portion of the Confession and of the truth held by this Church with what this statement begins. I believe that something like this is held by all Churches, whether they call themselves Calvinist or not, that do firmly hold the doctrine of salvation by grace. The day may come—and I for one would not shrink from that day—when the Calvinist may meet with the Lutheran and the Methodist, and confer with them as to what they hold in common, because I do not believe they differ so much from one another as they mistakenly suppose. I believe it will be found, just as we found in the union negotiations with the Free Church, that the two sides hold more in common than is generally supposed. I would never indeed consent to give up our position until some change could be made by the representatives of all parties, upon some ground that would do full justice to all we have held and contended for in our Presbyterian Calvinism. But I have been very much impressed with the fact that in a Synod in Berlin, in 1846, representing the Lutheran and Calvinist sections of the United Church in Prussia, there was an attempt to find out the consensus of the two Churches, and that consensus so approaches to what we hold to be distinctive to Calvinism that I take it to be a testimony to the truth and Scripturalness of what we hold as to election. I read this to the Sub-Committee, and I will now read it to the Synod, not in the way of recommending it, because I believe the statements in our symbols are better still, but I read this to show how, in the attempt to bring out both sides of the doctrine

of salvation by grace, there may be a point reached which shows that after all there is less difference than is often contended for. These are the propositions made by Dr. Nilzsch, of Berlin, in presence of Dr. Dorner and many others, and accepted by the Berlin Synod of 1846:—(1) Since it is the will of God revealed in Christ that the sinner should not die, but live; that is to say, that by the preaching of the Cross he should be converted and saved by faith; so the will of God in this call is in reference to all who hear the Gospel sincere and earnest. (2) Those who are effectually called have not to ascribe it to their own reasoning or merit in believing, but solely to the mercy and choice of their God that he has made them accepted in the Beloved; and those who do not attain salvation have not to ascribe it to the powerlessness of the Gospel or the unreality of the call of grace, but to their disobedience to the Gospel and resistance of the Spirit of Grace. (3) Those who, being justified by faith, have peace and the fruits of righteousness, ought, even under sore temptations, to be comforted by the assurance that it is not a mere temporary and transient experience of grace which has come to them through believing, but an eternal purpose and counsel of the love of God which has revealed itself in them; and through this comfort they should strive to make their calling in election sure. I venture to say that we are not so very far from any Christian Church in its deepest spirit that really holds anything like that; and, while I would work on until all Churches may be brought even to a higher point than that, I say it would be the worst possible course for us, with testimonies like these to our Calvinistic principles, either to give up those principles, or even to compromise them, and abate their true spirit and meaning.” He submitted these propo-

sitions on his own responsibility, and he took the liberty that morning of submitting those propositions to a number, including the Chairman of the Commission, that had come representing the Cumberland Presbyterian Church, and their united statement which they made was that, while they could give no official recognition, not being assembled in Synod, to those statements as he read them, yet they took no exception to them, and they did not find anything on the face of them to take exception to, and they were ready to receive propositions like those. That was a fact which had weighed with him in addition to that which moved him before, and, while he was under a very deep sense that that was a question of great gravity and responsibility, and while he did not wonder from all the circumstances of the case and their great anxiety that no evil might happen to the Church of God from any step such as had been proposed—still he would take the side of charity—(applause)—and accept the report with very deep sense of sympathy with their dear brethren of the Southern Church, and he had the warmest sympathy with that branch of the Church in America as well as with the Northern Church. He had known the students of that Church to be highly respected and cultured, and if he thought he should weaken the position or impair a branch of their noble Church in America, he would be the last man to stand on that platform and take any such side. (Applause.)

Dr. Chambers said the report contained the words—"Your Committee recognize the Council without any judgment on the proposed revision." His amendment was that the words "Without pronouncing any judgment on the proposed revision" should read, "Without approving of the proposed revision," and that the report be so altered.

Rev. Dr. W. F. Junkin (Charleston, S. C.) said it was most unfortunate that he, as a member of the Committee to take into consideration the papers and subject matter connected with this Cumberland Church, should have been absent from it. He went out at the hour appointed, as he supposed to the point at which the Committee was to meet, and, failing to find the Committee there, he went to another point, and inquired from no less than a dozen gentlemen where the Committee could be found, and, failing to ascertain their whereabouts, he was unable to meet them. There were only two points to which for the moment he would direct the attention of that body. The first was that the position of the Cumberland Presbyterian Church was a position of continuous and continued protest against the grand fundamental truths which they who had worked among them had felt to be a base and a rock beneath them. (Applause.) If it were a question of warm co-operation to preach the blessed Gospel along with them in their pulpits, he hesitated not to say that there was no voice that would he lifted more earnestly than his. The question was, were they to stand upon a platform where they had been placed—a platform which, in the judgment of some, was restricted—and should they float over them the blue banner with any discoloration or stain upon it? Now, the historic position of this Cumberland Church was a protest against doctrines. They did not occupy a place of any constituent body of that grand organization; they had gone out from those who were part and parcel of that organization; they had gone out on the very principles which that organization proposed to rest itself upon; and they had continued to protest and to affirm and assert their position; and were they prepared to renounce either by tacit blurring over of faults—for faults he



called them? He hesitated not to say that loyalty to the Church was one grand feature by which they were bound together. Love one another was very proper, but purity in doctrine, allegiance to the King as the great teacher in Zion, preceded the love that they owed to their fellow man. (Applause.) Now, therefore, he took the position that the historic reaction of this Cumberland Church was a continuous and unrelenting protest against this very position. The second point he would make was that self-preservation was the first law of nature, and that grand principle applied itself to that assembly. If they were admitted into the membership of that body, with equal power, influence, authority, and control, once they admitted them they had no right afterwards to put their hands on their mouths, but they would stand up and assert their convictions as men. They would come in under no other conditions. Now, if they were admitted, then there came to be their own acknowledged responsibility, and there was the introduction of an element which might be weak to-day, but how long? Did he venture too far when he said that there were influences at work elsewhere that might gain an increment of power by time, and, through the kindred sympathies and contentions that might arise, which would introduce unmitigated and illimitable destruction into that body. By that sweet change, which was first of all loyal to God and his truth, he begged of them to introduce no apple of discord, having no bone of contention over which antagonism and strife might prevail. If they were to preserve, therefore—he did not profess to be prophetic in his utterances—if they were to preserve the spirit of unity and co-operation, and relieve it from perils of foreign elements, they needed to stand still that day and wait the movement of God by his Spirit and his

providence more visibly. It might be well to lift the anchor when the sea was calm, but it was a perilous thing to lift the anchor when the gale was still on. (Applause.)

The Chairman then inquired if it was the mind of the Council that they should then take a vote, and, amid cries of "No, no,"

Professor Calderwood (Edinburg) desired to hear the application of the Cumberland Presbyterians.

Principal M'Vicar said that the documents would take twenty minutes to read.

Professor Calderwood thought they should hear them.

Principal M'Vicar then read extracts from the published reports.

Rev. Dr. Calderwood said he must acknowledge having experienced a very large amount of difficulty in coming to any conclusion in view of the question submitted to them, and, now that they had heard the documents read, he imagined that those who had been arguing against the admission of the Cumberland Presbyterian Church must feel themselves placed in a still greater difficulty than they had anticipated. He had had handed to him during the discussion a report of one of the Commissions, from which it appeared that the General Assembly of the Cumberland Presbyterian Church did approve and adopt as a formal act of Assembly the constitution of the Alliance of the Reformed Churches throughout the world holding to the Presbyterian system. He had listened very anxiously, in the course of the debate, for evidence that the Cumberland Presbyterian Church did not hold it, and that its formal adoption was no adoption, and he agreed with Dr. Pettigrew in the view he takes that it belongs to the Alliance to decide whether they ought to consider this adoption to

be a valid acceptance of the creed which they regarded as the Reformed creed. (Hear, hear.) But he had listened to their friends from the Southern side without receiving any such evidence at all. He wished, respectfully, to submit that they had had very strong statements, and very clear indications of a large amount of feeling, and that that feeling had found such expression that day that it was very apt, indeed, to throw them into a condition of mind not very suitable for the settlement of a grave question of this kind. As he had read the history of the Cumberland Presbyterian Church, it seemed to have sprung up in a season of revival from an opposition to a hyper-Calvinistic form of teaching, which many brethren and which he himself could not follow or adopt, and which he should ask to be delivered from if he were held responsible for it in the Church to which he belonged. (Hear, hear.) He therefore sympathized with those brethren who were placed in the position of being regarded as not Calvinistic because they had disapproved of what they conscientiously believed to be hyper-Calvinistic. But what they wanted there was evidence on the various points of doctrine held by that Church. It seemed to him that a large amount of the development in belief in this Church was gathered round about the question whether man was a free-will agent, and if he be how his free will stands in relation to Divine Sovereignty. He was not able to gather that this Church denied or doubted the Divine Sovereignty in grace. If they did, the Alliance should exclude them. The speaker then quoted several of the articles from the Revised Confession of faith adopted by the Cumberland Church. He thought it was part of the duty of the Alliance to secure an acknowledgment of the Divine Sovereignty in grace when a Church made application for admission, and that where-

ever that was lacking they should reject the application; but when a Church formally and by commission declared its acceptance of the consensus of the Reformed creeds they ought to pause before they questioned the sincerity of that Church, or regarded its members as having severed themselves from the Calvinistic faith. (Applause.)

Rev. Dr. Monod (Lyons) said he felt very deeply impressed with the importance of the discussion. Speaking for the Continental Protestantism, he would say, as a matter of fact, that the greatest part of them in France and Switzerland, and probably Belgium, would fully agree in this question with the proposal of the Committee. (Applause.) They were Reformed Presbyterians: that did not mean what they called during the whole session Calvinistic. When Calvin framed his admirable doctrine of the grace of God in that shape, it was the necessity of the moment he had before him. Therefore this doctrine in certain form was the true form for the 16th century. Has God not led his Church, and were they not to be true to his direction as they were true to the Bible, where was found their doctrines? In a doctrine they found two parts, a fundamental and a historical part. There was a Confession higher than the Westminster, that was the Confession of the Bible, and let them stand fast by that Bible and that Confession, and know nothing but Christ and him crucified, and let that be the basis of their Alliance. (Applause.)

Ex-Provost Campbell said it would be a very high honor to have such a large accession to the Alliance as the Cumberland Presbyterian Church, if it could be done on right principles, and the question was could it be done. It had been stated again and again in the course of the debate that the Church had departed from

what was the recognized consensus of the Reformed Sessions. If they accepted the Church they must do so with that fact before them. This, to his mind, would be paying too high a price for the accession, no matter how desirable in other respects. Was the Alliance prepared to pay the price of eliminating this doctrine from their platform? If they were, they would admit their brethren of the Cumberland Church, and cordially welcome them. The issue was a grave one, and deserved full and careful and prayerful consideration. (Hear, hear.) They must have this question postponed until another meeting of the Alliance, and when they had had ample time to consider the opinions that had been advanced in favor of the admission of these brethren. (Hear, hear.) If they were to be asked to leave the platform of the Reformed Churches, they ought to get three or four years to consider the question. They had been told by Dr. Monod that if this Church was not admitted, some of the Continental Churches would have to consider whether they should not withdraw from the Alliance. He had only to say that if they admitted this Church under present circumstances it was probable that far more of the Churches on the other side would withdraw—Churches in which they could place far more confidence than in their Continental brethren. (Hear, hear.) He moved that this question be postponed until the next meeting of the Alliance. (Applause.)

Dr. Thomas Smith, (Edinburgh) seconded the amendment. He did so with very great reluctance, because he knew that by taking part in such a discussion, he laid himself open to the appearance of illiberality and narrowness of spirit; but he had come to the conclusion that, as a delegate from the Free Church of Scotland who subscribed the standards, he was not

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entitled to give a vote to what he considered an absolute refusal of those standards. The speaker then referred to the manner in which the Cumberland Church dealt with some of the doctrines contained in the Westminster Standards, as shown in their report of 1882, stating that they attempted as much as possible to get rid of those standards, although they were the only ones they had to do with.

Rev. J. H. Orr (Antrim) desired to know if the report read by Dr. Smith was adopted.

Dr. Smith said that he did not know he was in the hands of his American brethren.

TO BE CONTINUED.



## PUBLISHER'S DEPARTMENT.

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**T**HIS number is unusually late, owing to circumstances over which the publisher had no control. He hopes to have the next number out much sooner than this one. Although this one is late, the reader will doubtless be pleased with the array of good articles it contains.

The October number promises to be interesting. It will likely contain an article from the pen of Dr. A. B. Miller, of Waynesburg College, reviewing Dr. George P. Fisher's book on Theism and kindred topics. Rev. Wm. Adamson, D.D., of the Evangelical Union, Scotland, will also contribute a valuable paper to that number. There will be other interesting articles.

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